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THE RISE and GROWTH OF FANATICISM:

OR, A

VIEW

OF THE

Principles, Plots, and pernicious Practices of the Dissenters, for upwards of 150 Years.

ALSO,

An Extract of the Life of that pretended Reformer John Knox.

AND

An Account of the Writings and Life of Buchanan.

TOGETHER

With King JAMES the First's Character of the Presbyterians.

Soon his unhallow'd Fingers stript
His Sovereign Liege of Pow'r and Land;
And having smote his Master, slipt
His Sword into his Fellows Hand.
But he that wears his Eyes, may Note,
The Butcher often binds a Goat,
And leaves his Boy to cut his Throat.

Geneva *Ballad.*

London Printed: And sold by *John Morphew* near *Stationer's-Hall.* 1715.

THE PREFACE.

MY Design, in the following Treatise, is not to rip up old Sores, or to raise Jealousies and Piques among his Majesty's faithful Subjects, of whatsoever Party or Opinion. There may be some Things, indeed, levell'd against those who openly attack the Worship and Ceremonies of the establish'd Church, revile her Liturgy, separate (without the least Shew of Reason) from her, frequent and abet Schismatical Conventicles, and use all unchristian and indirect Means, to undermine her Discipline, establish'd by the Civil, as well as Ecclesiastical Authority; send abroad and support their bigotted Missionaries, to raise and foment Divisions, to seduce the Simple and Ignorant, and by all the ungenerous Methods imaginable, disturb the Peace of the People, and violently shake the most Apostolick Church in the World. Such sort of Men, where-ever they be, ought carefully to be discover'd and avoided, their ultimate Designs, (however garnish'd with a fair Shew and Outside of extraordinary Holiness, and Soul-seeking Pretences) being the Destruction of our present Church-Government, and consequently of the whole Monarchy of the British Empire.

They who have revolted thro' gross Ignorance, Simplicity, or any other curable Mistake, may be reclaim'd, and

return to the primitive Church, when they consider, and are convinc'd, that the Principles, Inclinations, and Aims of those Men, are the very same with those of the last Age, who violently and barbarously destroy'd both Church and State, and by their fiery, antichristian, democratical Doctrine, made these Kingdoms one great Aceldama, *a Field of Blood, who fram'd new Schemes of Religion and Policy, and handed them down to such as would be their Proselytes, as of equal Authority with the Holy Scriptures; in which they are train'd from their Infancy, with a perfect Abhorrence and Aversion to the Laws and Liberties of the true* British *Church and Monarchy; and such as preach, print, and pray, pursuant to those damnable Opinions, 'tis to be fear'd, that was their Power equal to their Wills, they would re-act the same Scenes of tragical Devastations in Church and State, as their Predecessors did; would tumble all, once more, into* Anarchy *and* Confusion; *break us at Home, and lay us open to foreign Invasions. Let them who have a mind to free themselves from these Imputations, give us some Demonstration how much they abhor the Principles which allow and promote such desperate Actions; let them publish to the World, that they grieve, and are heartily sorrowful for the crying Sins of these Nations, that brought our late most Gracious and most Pious Sovereign, King* Charles I. *of ever blessed Memory, to the Block, and produc'd all the dolorous Devastations and Confusions that ensu'd thereupon; and let them declare their Readiness to become* better Christians *and* Subjects, *by uniting themselves to the* true Old Protestants, *who are free from the Blood of* Kings, *owning their Supremacy and Superiority over them.*

THE

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OF
FANATICISM, &c.

IT is the Obſervation of one of the greateſt Politicians (a) and Hiſtorians of the laſt Age, and a Proteſtant too, that at the Time when *Luther*, (b) in *Germany*, began to oppoſe the ſcandalous Indulgencies of the Pope, and proceed farther to diſcover and confute the whole Myſtery of Papal Iniquity and Abominations, with which almoſt the whole Chriſtian World had been poiſon'd and bewitch'd for many Ages preceeding; all *Chriſtendom* being enlighten'd and animated by his Diſcoveries, and reſolute Defence of the Truth, took the *Alarm*, and were ready to ſhake off the *Papal Yoke*, under which they had groan'd ſo long, to aboliſh the idolatrous Practices of POPERY, and to re-eſtabliſh the primitive Doctrine and Diſcipline of the Church, in its firſt Purity and Order.

HENRY the 8th, of *England*, led the Way (c) to the reſt of the Chriſtian Princes, renouncing the Papal Supremacy, aboliſhing Idols, and permitting the Clergy to marry. His Son and Succeſſor, *Edward* the 6th, made greater Advances towards a perfect Reformation, which the ever bleſſed Queen *Elizabeth* fully compleated, and ſettled upon ſo ſolid a Foundation, whereon it now ſtands ſo firmly eſtabliſh'd,

(a) S. Puffendorfius de Monarchiâ Pontificis, Rom. Sect. 27.
(b) 1517. (c) 1535.

bliſh'd, as the Gates of *Hell*, *Popery*, and *Fanaticiſm*, can never prevail againſt her. Upon the ſame Bottom with *England*, had all the Princes in *Europe* reform'd their Churches, if *Calvin* in *France*, *Zuinglius* in *Switzerland*, the *Anabaptiſts*, and other Enthuſiaſts in *Germany*, our *rigid Congregationers* and *Covenanters* in *Scotland*, had not unhappily interven'd, and by their *furious popular Reformations, and religious Inſurrections*, begun in *Diſcontents*, carry'd *on in Madneſs*, and ended *in Deſolations*, very much hinder'd the utter Extirpation of *Papal Tyranny*, and Reſtauration of the true Church. Theſe Men and their Followers, with an extraordinary Zeal againſt POPERY, (commendable indeed, if it had been ſeaſon'd with Judgment and Diſcretion) whilſt they avoided one Extream, ſeem to have run into the other, when they diſclaim'd, and juſtly deſtroy'd *Papal Tyranny*, run themſelves headlong into *Popular Anarchy*, broach'd and preach'd Doctrines prejudicial and deſtructive to the Royal Prerogatives and Rights of Princes; expoſed the Revenues, Buildings, and Ornaments of the Church, as a Prey to the *outragious and ſacrilegious Mob*; decry'd, defam'd, and aboliſh'd the primitive Apoſtolical Government of the Church by *Biſhops*, and the whole *ſacred Hierarchy*.

The Princes of *Chriſtendom*, conſidering the dangerous Conſeqences of ſuch Principles and Practices, ſome to preſerve their Revenues and Honours, as thoſe call'd the Eccleſiaſtical Princes of *Germany*, and the whole *French* Clergy, enter'd into a more ſtrict and cloſe Communion with the See of *Rome*, than ever before; and other Kings, fearing that if Biſhops and the ſacred Hierarchy, the chief Pillars and Supporters of true Monarchy, were once born down, they themſelves would ſoon be reduc'd to a precarious Title, under the ungovernable and unconſtant Mob. They knew that the *Popes* of *Rome* had never claim'd Superiority over Kings, if they had not firſt, by degrees, and with much Difficulty, obtain'd it over Biſhops. They conſider'd farther, that *thoſe* who rob'd the Biſhops of their Honour, would next uſurp the King's: If they once get the rich Stones out of *Aaron's* Ephod, the Jewels of the Crown would not be thought too ſplendid; if they got the *Croſier* in one Hand, they would be impatient 'till they held the Scepter in the other; the Truth of which was evidently manifeſted in the laſt Century. Upon theſe and ſuch like Conſiderations, many Princes in *Europe* continu'd under the Vaſſalage of *Rome*, chuſing rather to grant ſome Tyranny to one, than to be ruin'd and enſlav'd by a *Multitude*.

This

This was the first Effect of the unbridled *Fury* and *Fanatical* Zeal of the *Dissenters*.

When the true Protestant Reform'd Church was by the unweary'd Care and Vigilance of Queen *Elizabeth*, settled and securely establish'd in *Great Britain* and *Ireland*, her greatest Care was to preserve its *Uniformity*, and to cement her Subjects Minds in Spiritual Things, which she happily effected thro' her whole long and glorious Reign, against all the Efforts of Foreign and Domestick Papists; and another sort of Men, who, tho' their Heads look'd several (*a*) Ways, and opposite to the former, yet, like *Sampson's* Foxes, their Tails were join'd, and both endeavour'd to shoot up the Corn-field, the Vineyard so happily planted by God's right Hand; their Hearts were united like that of a Spread-Eagle, and with their sharp Claws still grasping to pull down the most Apostolical Church under Heaven. These Men, from their Affectation of more pure Discipline, Novelty, *Dissention*, and Pretences to a Singularity in Holiness of Conversation, were then nam'd *Puritans*. The judicious, learned, and impartial Historian to that Queen, the immortal *Cambden*, (*b*) has truly describ'd those Men, their Methods they then used to undermine the establish'd Church, and how that good and wise Queen treated them, which is the more *remarkable now*, because it shews, that *the Posterity of those Men*, trace the very *Footsteps of their Forefathers*. *They*, says he, *call'd in Question the receiv'd Discipline of the Church of* England, *the Liturgy, and Vocation of Bishops, as corrupted with* Romish *Dregs; refused to frequent the Divine Service publickly receiv'd; fram'd and usurp'd to themselves other Rites and Ceremonies in God's Service; and being great Admirers of the* Geneva *Discipline, thought there was no better Way to be taken for establishing the same in* England, *than by inveighing and railing against the* English *Hierarchy; stirring up the People to a Dislike and Hatred of the Bishops and Prelacy; setting forth scandalous Books against both, and in their Libels and Sermons, belching forth most virulent Calumnies, opprobrious Taunts and Reproaches, in such a scurrilous Manner, that the*

(*a*) *Roger's* Preface to the 39 Articles, and *Cartwright's* Reply to the same Purpose.

(*b*) Schismatica pravitas, bello ardente, maximè luxuriat, nec contumax in Ecclesiasticos Magistratus impudentia, & contumeliosa improbitas, insolentius alias se exeruit; sed Regina, semper eadem, Novatores in Religione audire noluit, &c. Cambd. Annales Elizabeth. Annis 1568, 1571, 1573, 1588.

the Authors might rather seem to have been Rakes and Scullions than pious and godly Men. And thus they pester'd the State especially in Time of War, when Schism *usually* groweth unto most *rankly, contumacious Impudence, and contumelious Malapertness against Ecclesiastical Magistrates, usually appears the most bold; and this proceeds mostly from their own* obstinate Wilfulness and incorrigible Temper; *partly from* the Indiscretion of the Bishops, Neglect of Church-Discipline, and secret Favour of certain Noblemen, gaping after the poor Remains of the Church-Revenues; *but the Queen,* always the same, *disliking such, as Men of unquiet Spirits, greedy of Novelties, forward to root up what was well* establish'd; *yea, to cut asunder the very Sinews of* Ecclesiastical Government, *and* her Royal Prerogative, *commanded the* Rigour of the Law *concerning the Uniformity of publick Prayer, to be every where put in Execution, and the Refractory to be* imprison'd.

Now, how far this Character of our Historian may be apply'd to a *Set of Men* among us, who give us, by the same Tokens, shrewd Suspicions of the same Designs, others may conjecture.

As the Kings of *Britain* were the first Monarchs who embrac'd and profess'd the Christian Faith, so in all Ages they vigorously maintain'd it, and constantly oppos'd the tyrannical Usurpation and Ambition of the *Roman* See; 'till at last *Henry* the 8th, of *England*, was the first King in the World, who openly renounc'd Subjection to them, uncrown'd the Head of that Spiritual Tyrant, broke the brazen Serpent, and first open'd the Door for the happy Reformation which soon follow'd. His Daughter and Successor, Queen *Elizabeth*, perfected and secur'd, for ever, that great Work, both at Home and Abroad. Her peaceable and wise Successor, the first Monarch of all *Britain*, confirm'd and defended the same Faith, and by his learn'd Pen, depicted Anti-Christ to the whole World, and pierc'd the very Heart of all Papal Supremacy. His *Son* seal'd the same Faith with his Blood, suffer'd Martyrdom for the Laws and Religion of the Land, which being abolish'd and bury'd by unnatural and rebellious Tyrants, for some Years, were again restor'd to their proper Channel by the Glorious King *Charles* the 2d, of ever blessed Memory; and being more surely establish'd by the invincible Power and Prudence of the late King *William* the 3d, and protected and confirm'd by the exemplary Piety and Wisdom of our late Sovereign Queen *Anne*, are now

now also encourag'd and countenanc'd by our most prudent Sovereign King *George*, whom God long preserve.

So that it is evident, our Kings have been nursing Fathers, and our Queens nursing Mothers, to the true Church of Christ; the greatest and most pious of all Princes, raised above all the Potentates of the Earth, for their Sanctity, Valour, and Prudence. Our Nobles also truly honourable, Sons of Princes, magnanimous Heroes: Our Divines whiter than Snow, for the Purity of their Doctrine, and for the Solidity of their Writings; the Force of their Arguments, and the Elegancy of their Stile, justly claiming a true Title to the *Empire of human Knowledge*.

As the ancient *Britains* * were eminently instrumental in converting many Nations to Christianity, (especially the Northern Kingdoms) so they were the first who gave Light to the deluded World, by their Preachings and Writings, to come out of spiritual *Babylon*, and deliver themselves from the Thraldom and Vengeance thereof. Thus those famous *Bohemians John Huss*, and *Jerome* of *Prague*, who, for their Opposition to papal Tyranny and Superstition, suffer'd Martyrdom, as also that noble Champion of Christ, *Martin Luther*, first drew their Light from the Works of the learned *John Wickliff*, of *Oxford*, that stout Antagonist of *Romish* Frauds, who dy'd in the Year 1387, after many Tribulations, Persecutions, and Banishments, for his Defence of the Truth.

But to return from these Digressions, and proceed more methodically.

Many were the weighty Causes which rouz'd the Courage of the *Scotch* Nation, to recover and preserve their ancient Liberties, the true Religion, and to resist the furious Tyranny of their Adversaries: Many of all Degrees and Orders of Men, enter'd 1558 into a *mutual League, and Bond of Association*, to promote the sincere preaching of the Word, and to defend the Teachers thereof: Those who subscrib'd to this, were call'd at first, the *Congregations*.

These first *Congregations*, or Asserters of the true Religion, considering how unlawful and dangerous it was to resist publick Authority, and having many powerful and

 embitter'd

* *Speed*'s Chronicle of the Religion of the ancient *Britains*, p. 73, to 82.

embitter'd Enemies to ſtruggle with, † unanimouſly petition the Queen regent for a Toleration, that they might have the divine Sacraments and Services of the Church, read and adminiſter'd in the *Engliſh* Tongue, and the *Election of their own Miniſters*; which the Regent, a moſt prudent and modeſt Matron, granted them, notwithſtanding the Interpoſition of the *Romiſh* Clergy. And in all Probability, there might have been a good Underſtanding between the Government, and thoſe firſt *Oppoſers* of Idolatrous Superſtition; and the Reformation of Religion had been more legal, deliberate, and regular; and not carry'd on with too great Heat and Forwardneſs, Oppoſition and Reſiſtance to lawful Authority, if the ambitious Ends of *James Prior*, of St. *Andrew's*, (baſe Brother to Queen *Mary*) and the antimonarchical fiery Principles and Preachings of *John Knox*, and ſome others, who, about that Time, *took upon them the Miniſterial Function*, had not ruin'd all.

But becauſe *John Knox* is commonly accounted the chief Agent in the *Scottiſh* Reformation, the Oracle the reſt conſulted, and the Mouth of the Party, even to this Day, it will be very neceſſary to deſcribe him, which I ſhall do with Modeſty and Brevity.

* He was a Perſon that very early declar'd himſelf againſt the Errors of the Church of *Rome*, warmly and clearly expos'd her Corruptions, with a Zeal very commendable, if it had been temper'd with Judgment, Modeſty, and Diſcretion, Obedience, Veneration, and Love for his native Prince, which is requir'd from every Subject, eſpecially thoſe who are, or ſhould be, Guides to the People. In the Heat of Perſecution, he fled from his native Country, was burnt in Effigie by the *Romiſh* Clergy, and was in great Eſteem among the Reform'd in *Geneva* and *France*; where he preach'd ſeveral Years, and imbib'd thoſe antimonarchical Principles, which prov'd afterwards very prejudicial to the Peace of *Britain*, the legal Reformation of the *Scotch* Church, and their Conformity with the *Engliſh*. In the Year 1554, when that fatal Debate aroſe at *Frankfort* among the *Engliſh* Refugees in Queen *Mary's* Days, concerning the Lawfulneſs of Ceremonies, Habits, and the Hierarchy of the Church,

† Purioris Religionis vindices in ſummâ hæc poſtulârunt, ut in publicis Precibus, in Sacramentorum adminiſtratione, Miniſtri Eccleſiæ populari Linguâ, quæ ab omnibus intelligi poſſet, uterenter, &c. *Buch.* Lib. 16. p. 450. 1558.

* *John Knox* his Character.

Church, *Knox* join'd with thoſe who oppos'd the *Engliſh* Liturgy. Some Years after this, about the Beginning of Queen *Elizabeth*'s Reign, he publiſh'd a ſcandalous and ſeditious *Libel*, which he call'd, *The firſt Blaſt of the Trumpet againſt the monſtrous Regiment of Women*; intending thereby to raiſe Tumults againſt his native Queen, and Queen *Elizabeth*; endeavouring, in his zealous and virulent Way, to prove the regal Authority of Women, to be inconſiſtent with the Laws of Nature, Civil, Canonical, and Scriptural; but this treaſonable Book was immediately examin'd, and anſwer'd with great Learning and Strength, by Dr. *Aylmer*, afterwards Biſhop of *London*, as alſo by the renown'd Dr. *John Leſly*, Biſhop of *Roſs*, (a) the great Advocate and Embaſſador to all the Princes of *Europe*, for his unfortunate Queen, who, tho' at other Times very tender of the Reputation of his Country-men, has left to Poſterity a very ſevere Character of *Knox*, (b) repreſenting him to be an *illeterate, ill-bred, impudent, rebellious Perſon.*

Knox, at the earneſt Deſire of the Lords of the Congregation, return'd to his native Country, full fraught with democratical Principles, and an utter Averſion to the Government of Women; and with his Advice, popular furious Sermons, or Pulpit-Invectives, very much widen'd the Rupture between the Court and Congregation, and retarded a legal Reformation. His Principle, and moſt prevailing Argument was, that *it was the Duty* of the Nobility and People, by their own Authority, to aboliſh Idolatry, and by *Force* to reduce Princes within the Preſcript of the Laws; and that the (c) *Revenues and Riches* of the Church, were unlawfully poſſeſs'd by the *Romiſh Clergy*, and ought to be reſum'd, and beſtow'd to *ſecular Purpoſes* and *Perſons*. This was an alluring Bait which effectually engag'd many of the young Nobility, and others, who had no Fortune to maintain their Grandeur and Extravagancies, to follow *Knox*'s Direction at that Time. Every Thing that he propo'd, and ſeemingly confirm'd from Scripture, being accounted infalli-

 ble,

(a) Dr. *John Leſly*, Biſhop of *Roſs*, his Character of *John Knox*.

(b) Homo nec Humanitate, nec Artium cognitione, nec aliis vel Naturæ vel Ingenii dotibus ornatus, niſi effrenatam Audaciam ac virulentæ Linguæ volubilitatem ſtultè ſine Artis præſcripto fluentem, dotes appellare volueris. *Hiſtoriæ Lib.* 10. *p.* 537.

(c) *Knoxius* præfervidus Regiæ Auctoritatis Impugnator, è primariâ Nobilitate plures ſpe proventuum Eccleſiaſticorum in eſcatos in ſuas partes pertraxit. *Cam. Eliz. p.* 44. 1559.

ble, unerring Gospel, the common People verily believ'd him to be an inspir'd Person, sent by God to purge both Church and State from Idolatry and Tyranny; with such an Opinion of himself he endeavour'd mightily to possess the Minds of his Hearers in his vehement Declamations against the Errors and Corruptions in Church and State; and his perverted Application of the *Israelites*, their extirpating the *Canaanites*, and their Pagan Worship, their seizing those Lands and Substance, all which he squar'd to his present Designs, as any may observe who will peruse the Historical Accounts of those Times, especially the (d) Book call'd, *Knox's History of the Church of* Scotland; being a Collection of some Passages of his Life, the Confessions and Models of Discipline, compil'd by him and his Brethren, interlarded with many malicious Detractions, insipid, groundless Relations, pick'd up, and publish'd by some thorough-pac'd Presbyterian, many Years after *Knox*'s Death. (e.)

The Queen Regent of *Scotland*, resolving to quiet, settle, and remedy the intestine Discontents of the Kingdom, orders an Assembly of all the Estates to be kept at *Sterling*; but the Ministers of the Congregation prepossessing the People with a groundless Fear, that the Court design'd to silence or banish them, the whole Country was in an Uproar, in a very tumultuous manner, and arming themselves, follow'd their Preachers. *Knox* being at *Perth*, did from the Pulpit so highly inflame their Minds, that in (f) a furious Manner they fell upon the *Romish* Clergy, raz'd to the very Ground all the Churches, Monasteries, and Colleges in those Places; nay, proceeded to that height of Madness, as to root up all the Trees, Arbours, and Orchards, deface and open the Tombs and Monuments of the Dead, throwing all into the River, and sowing the Places with Salt, as *Knox* had told them the *Israelites* did with the Groves, Altars, and Temples of the Pagans; so that in a few Days many stately Edifices, the charitable Donations of pious Princes, the Nurseries of Religion and Learning, the Glory and Beauty of the Nation, were by a *sacraligious, rebellious, fanatick Rabble*, reform'd into Rubbish, and levell'd with the Ground, so that there now remains no Foot-steps of them.

The

(d) *Spotswood*'s Church-History. *B.* 5. *P.* 267.
(e) *Vide* Preface to the fundamental Character of Presbytery.
(f) Multitudo furens. *Buch. L.* 16. *P.* 454, 459, &c. *Scotch* Reformation, *Anno* 1559.

The News of this Insurrection caus'd the Regent with her Forces, to march towards the Country; both Parties arm for their Defence, but by the Interceſſion of ſome Noblemen, the *Reformers* left the Town of *Perth* to the Regent. There appear'd great Signs of Accommodation between them, but the Earl of *Argyle* and *James Stuart* deſerted the Court, and declar'd for the Congregation, enter'd into an Aſſociation never to lay down their Arms, 'till the *French* Forces were either recall'd or expell'd the Kingdom, and all Remains of Idolatry utterly extirpated; and then accordingly all the Churches and Monaſteries in *Fife*, *Angus*, and other Shires, were immediately ſack'd and demoliſh'd by the (*g*) Mob. At laſt they came to Articles of Agreement, *July* 24, 1559, That *both Parties* ſhould have the free Exerciſe of their Religion, that the Reformers ſhould not any more demoliſh the Churches, alienate the Revenues of the Church, but *return to their* Obedience. Nay, farther, to evidence how inclinable the Court was to a legal and regular Reformation in the Church, this very Year they publiſh'd (*h*) two notable Proclamations in the Name of *Francis* and *Mary*, King and Queen of *Scotland* and *France*, ſupporting the Reformation moſt vigorouſly, 'Requiring all the Clergy and Laity to join 'themſelves to the Congregation, and to renounce all man-'ner of Superſtition and Idolatry, condemning the maintain-'ing and upholding of *Antichriſt's Laws*, and his Conſiſtory, 'boaſting and fearing the ſimple and ignorant People, with 'their Curſings and Gravatures, *&c.*

But this Peace laſted not long; for the Court growing jealous of the ambitious Deſigns of *James Stuart* and the late Governor *Hamilton*, (who had been created Duke of *Chaſtelherault* in *France*, and gratify'd with a large Penſion, and had now join'd themſelves to the Reformers) ſuſpected that under Pretence of reforming Religion, they intended a total Revolt, and Renunciation of their Allegiance to their lawful Queen; and that both *Stuart* and *Hamilton* had an Eye to the Crown. Upon theſe Jealouſies they ſtrengthen themſelves with new Supplies, and the Reformers arm likewiſe; and finding that the *Regent* would not order the *French* Forces to leave the Kingdom, they *renounce* all *Obedience* and *Allegiance* to her, declare themſelves the ſupreme *Government*

(*g*) Eodem Impetu.

(*h*) *Alex. Petriſ's* Hiſtory of the Catholick Church, *Cent.* 16. *Part* 2. *p.* 215, 216.

Government in the Kingdom, begin Hoſtilities, but are often defeated.

Being again reviv'd by the preaching and teaching of their Oracle and Chaplain (*i*) *John Knox*, they unanimouſly reſolve to repreſent their Condition to the Queen of *England*, and beg Help from her in their laſt Extremity, there being no other way to preſerve their Laws, Liberty, and Religion from utrer Ruin. Accordingly *William Maitland* of *Lydington*, Lord Secretary, was ſent to the Court of *England*, who in a very lamentable Addreſs ſet forth their Condition.

The Court of *England* wiſely and maturely conſider'd the Nicety of their Petition, the dangerous Example of aſſiſting Rebels in open Rebellion againſt their native Prince; but above all, the fatal Conſequences, if the *French* ſecur'd *Scotland*, and rul'd there; and what Troubles and imminent Ruin it would neceſſarily bring on themſelves. Upon which Conſideration, the *Engliſh* reſolve and promiſe to ſend them a ſpeedy and effectual Aſſiſtance; which came ſo ſeaſonably, and was attended with ſuch good Succeſs, that (the Queen-Regent dying for Grief in the Caſtle of *Edinburgh*, ſeeing all in Flames about her) a Peace was ſoon concluded.

The Eſtates of *Scotland* made and confirm'd ſeveral Laws for ſetling the true reform'd Religion, (*k*) approv'd and receiv'd the ſame Church-Government and Ceremonies with *England*, and tranſmitting thoſe Acts into *France*, they were ratify'd by the Royal Authority of *Francis* and *Mary*; ſoon after which, *Francis* dy'd, and Queen *Mary* the ſame Year return'd into *Scotland*, punctually obſerving what ſhe had promis'd to perform, and reſerving only one Chappel for her own private Devotions.

James Earl of *Murray*, the natural Son of *James* the 5th, and created *Prior* of St. *Andrew*'s, being of an aſpiring ambitious Spirit, quitted his ſacred Function, and engaging himſelf in the chief Affairs of State, headed the Reformers, countenanc'd their Preachers in all their *Antimonarchical Doctrines*, controul'd his Sovereign in every Thing, and by his pernitious Counſels, made her take ſuch Meaſures in her Government, as render'd her odious to her People, and involv'd her and the whole Kingdom in thoſe bloody Wars which

(*i*) *Buch. L.* 16. *P.* 465. Domini Congregationis *Elizabatha* opem implorant, luctuosè conquerentes, *&c. Cam. Eliz. p.* 44. 1559.

(*k*) Scoti ante aliquot Annos, Religionis Cultui & Ritibus cum Anglis communibus ſubſcripſerunt, *&c. Buch. L.* 19. P. 550.

which enſu'd; by theſe Methods moſt *illegally* pulling her out of her Throne, tho' he could never place himſelf therein, which was his ultimate Deſign. To encourage and juſtify his Proceedings, beſides the Aſſiſtance of *Knox* and his Brethren influencing and irritating the People in their *Sermons* and *Pamphlets*, *Buchanan* (whoſe Pupil *Murray* had been, but was now become his *Patron*) was hir'd to write his *damn'd* and *rebellious* Dialogue concerning the (*l*) Original and Rights of the *Scotch* Monarchy, wherein he paſſionately, and with Force of Eloquence, endeavours to prove, *That the People may give the Crown to whom they pleaſe; that if Princes do not excel in Virtue, they are not to be deem'd Kings, but ſhould want the Benefit of all human Society; and if they walk not according to the Laws made by the People, they are Enemies to God and Man, ſhould be reckon'd among Wolves and other deſtructive Beaſts, depos'd, judg'd, and executed, as other Malefactors.* Such, and many other traiterous Poſitions are aſſerted in that blaſphemous Diſcourſe, by that *Arch-Diſſenter*, who, for a fuller Confirmation of what he had before laid down, did publiſh a compleat Hiſtory of the *Scottiſh* Affairs, from the Original of that Nation, to his own Days, in twenty Books; in all which he warmly endeavours to confirm his *diabolical Dialogue*, very unfairly repreſenting the Actions of many Kings, every where reviving and improving the *Monkiſh* Principles of popular Government; deſcribing the barbarous Aſſaſſination and Murder of Princes, with ſuch an Air of Pleaſure and Satisfaction, as ſhews he delighted to dwell on the Subject; and that the Head of a ſlaughter'd Monarch could not have been a more acceptable Sight (*m*) to the People, than it would have been to himſelf. He ſpeaks with a moſt inveterate Malice againſt the ſacred *Hierarchy*, and *Kenneth* the 3d, King of *Scotland*; againſt whom he thunders with extraordinary Fury and Force of Eloquence in his ſeventh Book; and to pleaſe and promote one Baſtard, (his Patron *Murray*, a prime *Diſſenter*) he endeavours to baſtardize the whole Royal Race of the *Stuarts*, (*n*) falſly and moſt impudently ſuggeſting, like moſt of our modern *Fanaticks* and *Diſſenters*, that *Elizabeth Moor* was only Concubine to *Robert* the 2d, whom ſhe bore her Son *John*, a moſt groſs and ſcandalous Aſperſion to all ſucceeding Kings of *Scotland*, and

(*l*) De jure Regni apud *Scotos*.
(*m*) Gratum Populo Spectaculum.
(*n*) *Lib.* 9. *Pag.* 242.

and many foreign Princes who had inter-marry'd with them; which Argument was us'd in the last Age, to vilify the Royal Family. But this piece of horrid Fanatick Villany has been fully refuted of late Years (o) by the special Orders of their late Majesties King *William* and Queen *Mary*, to the late Right Honourable and most learned Lord Viscount *Tarbat*; who effectually remov'd the scandalous Aspersions on the Royal Family, proving, from many original Papers and authentick Records, that the aforesaid *Elizabeth* was the lawful Wife of *Robert* the 2d; and that the afore-mention'd *John* was constantly, both before and after his Father's second Marriage, acknowledg'd his undoubted Heir to the Crown. About this Time also the Masters and Students of the *Scotch* College at *Paris*, publish'd an authentick Record out of their Archives, of *Robert Stuart* of *Scotland*. It is a Grant to the College of *Glasgow*, *Anno* 1364, in Consideration of the Pope's dispensing with a Marriage between him and *Elizabeth Moor*, notwithstanding their near Relation of Blood, the Seals of *John* his first-born, Lord and Seneschal of *Kyle*, are annex'd, and yet fresh and fair. Many more ancient Instruments, Inscriptions, and original Grants of both the Father and Son, are mention'd in those Treatises; all which put together, do evidently demonstrate the abominable Falsity of *Buchanan*'s impudent Suggestion, and may for ever stop the Mouths of the Enemies of the Royal Family of the *Stuarts*; who will not let them rest in their Graves, but suffer their Malice and false Calumnies to persue them after they are dead. *De mortuis nil nisi Bonum*; this is what every charitable Christian ought to have in Remembrance and Practice; but our *Fanaticks* and *Dissenters* are never better pleas'd, than when they are raking up and disturbing the Ashes of deceas'd Monarchs, loading their Memories with the fouleſt Reproaches, and not caring whether their vile Aspersions be true or false. This made me dwell the longer upon this Story; and having sufficiently clear'd the Reputation of an injur'd Lady, do at the same Time make visible the unjust and ungenerous Proceedings of *Fanaticks*, and cause the Odium to fall upon themselves.

Buchanan, as well as *Knox*, his Twin-Brother in *Dissention*, was of Opinion, that the Government of Women was illegal, unscriptural, and inconsistent with the Fundamen-

tals

(o) 1695.

tals and Ends of true Government; and he bitterly inveighs againſt the Queen-Regent, *Mary* of *Guiſe*, and miſrepreſents her Actions. He ſays it was a new and unheard of Sight to the *Scots*, to ſee a Woman inveſted with Royal Authority. (*p*) Prepoſſeſs'd with ſuch Principles, and preengag'd to ſerve the ambitious Deſigns of his munificent Patron *Murray*, we need not wonder that tho' *Buchanan*, as a Poet, gave the juſt and honeſt Character of his native Queen; yet when, as an Hiſtorian, (from whom Truth and Impartiality are expected) he comes to deſcribe her, he degenerates into an unnatural, mercenary *Fanatick*, and diveſts himſelf of all Senſe of Honeſty, Loyalty, and Gratitude, for to vindicate the Proceedings of ſome factious and ſeditious Noblemen, (*Diſſenters*;) and to cover their Wickedneſs, and baſe Methods, to carry on their diſloyal and trayterous Deſigns, he drew his virulent, ſatyrical Pen againſt an ill-adviſ'd, deluded, unfortunate Princeſs, and in a furious declamatory Manner, depicts her as the moſt wicked, tyrannical Perſon that ever liv'd, charging her as guilty of the Murder of King *Henry*, her ſecond Husband, repreſenting her as a lew'd common Strumpet, with all the Bitterneſs of Expreſſion his poetical Fancy, and doating *Fanatick* Fury could invent; and with ſuch Stuff he fills the laſt four Books of his Hiſtory, which is the Subſtance of a ſeparate Diſcourſe, call'd, *The Detection, or, the Diſcovery of the Queen's Wickedneſs in the Murder of her Husband*, &c. Now, out of that tender Regard which I have for an injur'd Reputation, and particularly for that of a Crown'd Head, I ſhall refer the Reader to that judicious Hiſtorian and Antiquarian Mr. *Cambden*, who far exceeds *Buchanan* in Integrity and Knowledge of Antiquity, and who ſets this Matter in a clear Light, and unanſwerably diſcover'd and refuted *Buchanan*'s falſe *Romance*, and wip'd off thoſe wicked Aſperſions which were caſt upon the Queen. He had ſeen the Earl of *Huntley*'s, and the Earl of *Argyle*'s Letter to Queen *Elizabeth*, under their own Hands, proteſting, from the inward *Teſtimony* of their Conſcience, that *Murray*, *Morton*, (*q*) and *Lidington*, were the Authors and Contrivers of *Darnley*'s Murder, and the *Queen* altogether ignorant and unconcern'd therein. The ſame Thing alſo was atteſted by the Earl of *Bothwel*'s Servants,

(*p*) Novum fuit id prorſum, & ante eum diem inauditum *Scotis* Spectaculum. *Lib.* 16. *Pag.* 442. 1553.

(*q*) *Cam. Eliz.* 1567.

vaſſalts, whom *Murray* caus'd to be hang'd for that Matter, even at their very Deaths vindicating the Queen. When theſe *Fanaticks* and *Diſſenters* had robb'd her of the Royal Authority, abus'd, impriſon'd, and compell'd her to a Reſignation of the ſupreme Power, into *Murray*'s Hands, as chief Guardian of her infant Son, whom they crown'd in his Cradle, they caſt her into Priſon, and treated her in a barbarous Manner; and when ſhe had eſcap'd out of the Goal, they defeated all thoſe who adher'd to her, and chas'd her into *England*, where ſhe was again committed cloſe.

Is it not ſtrange that theſe baſe, ſcurrilous, and falſe Crimes, which have been charg'd upon the Queen-Regent, ſhould now again be brought freſh upon the Stage, and reported for certain Truths, by republican, diſſenting, fanatical Wretches? Muſt we take their bare and inveterate Aſſertion, for a plain Proof, or credit their Quotations from their ador'd Champion *Buchanan*, before the Teſtimonies of the honeſt *Camden*, and the impartial Pens of other Writers, both *Britiſh* and Foreigners? What can theſe Men, with ſuch large Fronts, and braſen Foreheads, drive at? What can their Intentions be? Certainly nothing leſs than to manifeſt their Deſire to vilify Princes, and ſtrike at Monarchy. O unparallell'd Impudence! Their Minds are full of Rancour, and the Poyſon of Aſps is under their Tongues. They little conſider how many Ways a Man may become a Partaker of another's Sins; they have no Thought within them, or at leaſt they check and ſtifle the Impulſe of their Conſcience, tho' they boaſt of the Motions of the Spirit. But to return.

See the Judgments of God upon thoſe *Fanaticks* and *Diſſenters*, who ſo unjuſtly aſpers'd and perſecuted Queen *Mary*! *Murray*, *Morton*, and *Lidington*, the chief Inſtruments of her Miſeries, were all in a few Years cut off by a violent and unnatural Death. *Buchanan*, the grand Rebel and Impoſtor, tormented in his Conſcience, dy'd in the Year 1582, raving mad; he acknowledg'd his villainous Forgeries, and beg'd his Majeſty King *James*'s Pardon, and earneſtly deſir'd, that his infamous Books might be burn'd; and that God would grant him Space to reverſe and blot out with his Blood, thoſe abominable Falſities he had moſt maliciouſly ſpread abroad; but immediately after this Interval, he was again ſeiz'd with Frenzy, and expir'd.

(a) His

(a) His History and Dialogue were severally condemn'd by all the Estates of *Scotland*, in the very first Parliament held after they were printed, as containing Conclusions very prejudicial to the Rights of Princes; and all Persons order'd to bring in their Copies to the Secretary of State, under great Penalties, and the Book never to be re-printed. And when in the last Age the Democracy-Men prevail'd, and improv'd those Notions, such as *S. Rutherford*, in his *Lex Rex*, with other *Scotch* Covenanters, and *English* Sectarians, they were immediately encounter'd and baffl'd by the honour'd Sir *James Turner*, Colonel in King *Charles* the First's Army. But can any one tell what might be the Design of the *Presbyterians* in *North-Britain*, soon after the late Revolution, to re-print *Buchanan*'s and *Milton*'s condemn'd Treatises, to cheapen the Impression, recommend the reading of them from their Chairs and Pulpits, and to put them into the Hands of School-Boys, and Students in their Colleges? I shall leave it to the serious Consideration of all thinking and judicious Persons, whose Business it ought to be to stile such pernicious Opinions, and to kill the Cockatrice in the Shell. This I may venture to say, that they manifested themselves to be Chips of the old Block, and let the World see what they aim'd at by their fiery and rebellious Principles.

Now, since *Buchanan* is so much extoll'd by the Party, and the *Fanaticks* look upon him to have been as infallible as the Papists esteem the Pope of *Rome*, not to mention what has been already said of him, I shall endeavour to draw his Character, and ascribe to him such Praise as his excellent Performances may justly challenge; and at the same Time express, in a few Words, such Crimes as he has been most guilty of. And as I shall herein deliver my self without Passion, and neither aggravate his Enormities, nor detract from his Merit; so I hope it will serve as a Manifestation, that it is his *Principles*, and not his *Person*, which I detest.

(b) It cannot be deny'd, but that his great Knowledge in all kind of Learning, especially *Latin* Poetry, his excellent Paraphrase of the Psalms, which took him up near two Years, when he was confin'd in a Monastery in *Portugal*, and his several other *Latin* Poems, had render'd him famous in all the Kingdoms and Courts of *Europe*. In all those the Elevation and Justness of his Thought, the Neatness and

(a) Parl. 8 *Jac.* 6. *Cap.* 134. *Anno* 1584.
(b) *George Buchanan*'s Character.

Elegancy of his Expreſſion, ſcarcely exceeded by any ancient *Roman* Poet, never equall'd by any modern, made him no leſs the Glory of the Age wherein he liv'd, than of the Country where he was born; and had he confin'd himſelf to ſuch ſort of Writing, his Memory had ever been precious and admir'd. But his notorious Ingratitude to his native Prince and Benefactor; his malicious perverting the whole Scheme and Fundamentals of the Laws and Hiſtory of his Country; his vile Miſrepreſentations of the Genealogy of the Royal Line; his open *Party-Partiality* and *Fanatick* Fury, and his medling with the ſecret Affairs of State, and great Policy of the Government, (Matters much above his Capacity) have ſo *tarniſh'd* all that Glory he had ſo juſtly purchas'd by his other Performances, that they will for ever make him and his Writings of the laſt Kind, infamous and deteſtable to all truly religious, loyal, and judicious Perſons.

It has been already obſerv'd, that the *Engliſh* did ſend ſome Troops to the Aſſiſtance of the *Scotch* Reformers; which Reinforcement being back'd with a ſtout Fleet, ſoon freed them from *French* Slavery; and not long after this, they receiv'd and ſubſcrib'd the ſame Form of Divine Worſhip and Church-Government with the *Engliſh*. How long, and how univerſally the ſame was obſerv'd, I cannot poſitively affirm, becauſe Hiſtory has here left us in the Dark. The Queen and moſt of the Court continu'd in the *Roman* Faith; but *Rothwell*, Biſhop of *Orkney*, and *Gordon*, Biſhop of *Gallaway*, who turn'd Proteſtants, us'd the *Engliſh* Service in all their Pariſh-Churches, as did alſo all the moſt eminent Nobility and Gentry over all the whole Kingdom. On the other Hand, *John Knox*, tho' he had vehemently farther'd the Agreement with *England*, and given his Conſent to an Uniformity of Divine Worſhip over all the whole Iſland, yet being of a reſtleſs, preſumptuous, ſelf-conceited Temper with ſome others of the ſame Kidney, began ſoon to ſeparate, and ſet up a new Form of Church-Diſcipline, after the *Geneva* Party-Model; framing new Confeſſions and Schemes of Church-Government, and *Magiſterially* demanding Obedience to the ſame, changing the ancient Name of Biſhop, into that of Superintendant, differing in Number and Bounds from the Biſhops, tho' in Power and Precedency very near the ſame. Notwithſtanding this fatal Seperation was made, yet he who peruſes the Memoirs of the moſt remarkable Affairs of State in Queen *Mary* and King *James*'s Reigns, (written by a moſt virtuous and generous Gentle-

man, Sir *James Melvil* of *Halhill*, who was publickly and personally concern'd in them,) may easily discern how willing and earnest the wiser and greater Part of the Nation were for the legal Settlement, and Observation of the same Purity of Worship with *England*.

Besides those two great Obstacles in setling and preserving the true Church-Government from *Papists* and *Puritans*, there was a third, equally fatal at that Time. The Abbacies, and other Church-Lands, upon the Expiration of the *Romish* Clergy, were bestow'd by four of the *Reformers*, the Earls of *Murray*, *Lenox*, *Mar*, and *Morton*, (who all successively were Governors of the Realm, in the first twelve Years of King *James*'s Reign) upon their own Relations and Favourites, or such of the Nobility and others, who sided with them in their Reformation; and to put a Gloss upon their Actions, some greater Benefices were annex'd to the Crown; but alas! these were taken away again, and granted by them to their Friends and Followers.

Thus were the Church-Lands and Revenues most sacrilegiously and illegally usurp'd, embezill'd, and alienated to Secular Uses and Persons, who immediately erected them into temporal Lordships and Estates, and secur'd them as their perpetual and unalienable Inheritance. But this was not all; for tho' these Lay-Usurpers had seiz'd and devour'd the Patrimony of the Church, they did not rest here; for, fearing they should be oblig'd to restore the Church-Lands, they hinder'd the Ratification of the Act for a true Reformation, increas'd the Divisions, and resisted the Settlement of Episcopacy; and for the same Reasons, the Posterity of these Men were the principal Incendiaries and Promoters of the unnatural Civil Wars in King *Charles* the 1st's Days.

Under the afore-mention'd Regents, there was a Court erected, call'd, The *General Assembly*, which claim'd the supreme Government of the Church, especially in censuring and deposing Ministers. The Bishops were often severely treated by that Judicatory, and order'd sometimes to particular Cures. They drew up, especially in (*a*) *Knox*'s Time, who dy'd 1572, several Draughts of Ecclesiastical Policy, and presented them to the Parliament, which would not pass them into a Law, because they were *unscriptural*, *unpresident-al*, *imperfect*, and *antimonarchical*; and yet they often *rigously* and *arbitrarily* put them in Execution. At last, *Mor-*

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(*a*) Arch-Bishop *Spotswood*'s History, *B.* 3.

ton was outed by the Queen's Friends, and ſeveral eminent Noblemen; and the King, tho' but twelve Years old, took the Government upon himſelf. It is farther obſerveable, that Divine Vengeance at laſt reach'd the four *Diſſenting* Regents, who were all cut off by a ſudden and violent Death.

King *James* ſitting at the Helm, entertain'd a conſtant and friendly Correſpondence with Queen *Elizabeth*; and being a Prince of excellent Endowments of Mind, he began immediately to ſettle the true Church-Policy, but ſoon found that the *Geneva Faction*, or *Diſſenters*, rouz'd their inſolent Natures againſt him. For they, finding that he intended to eſtabliſh Epiſcopacy, and reduce them to Obedience and Peace under their Biſhops, declin'd his Judgment and Authority, conven'd Aſſemblies, and made Acts of the higheſt Conſequence, contrary to his expreſs Commands. And when the King would have diſſolv'd them, they proclaim'd openly, that their Aſſembly was the ſupreme Judicatory in all Cauſes Eccleſiaſtical; and that the King ought not to take upon him Spiritual Authority. Nay, in the Year 1581 and 1582, when the King, by his Royal Letter, by expeſs Meſſengers, by his Maſter of Requeſts, and Herald at Arms, did prohibit their Aſſemblies, they ſlighted all, and proceeded contrary to his Orders, condemning the Biſhops and their Office; nor would they allow of any Appeals to the King, but puniſh'd thoſe who did ſo. In their *Theorems* they ſaid, *That no Power on Earth could challenge, command or have Dominion over their Churches; but that all Eſtates within that Realm, as well Nobles as others, muſt be ſubject to their Diſcipline:* That whatſoever was ſpoken in their Pulpits, be it never ſo *blaſphemous*, *treaſonable*, or *ſeditious*, ought firſt to be try'd by the Preſbytery; and that neither the King nor the Council might meddle with it, 'till examin'd by them. They call'd the King a Perſecutor in their Sermons; ſaid he was poſſeſs'd with a Devil, and made the People riſe up againſt him: Neither the Holineſs of the Place, nor the Sacredneſs of his Perſon, could protect him from their rebellious Invectives.

Such was the Loyalty, Submiſſion, and Obedience; ſuch were the *pious* Principles of theſe *fanatick*, *diſſenting Reformers*, to their native and lawful King.

(*b*) The good young King, finding both his Royal Perſon and Authority abus'd and villify'd by the moſt learned of their

(*b*) Epiſcopacy eſtabliſh'd in *Scotland*, 1584.

their Writers, their moſt admir'd Preachers, and their General Aſſemblies, (the repreſentative Body of the Kirk) ſummon'd a Parliament in the Year 1584, wherein his Authority over all Perſons, Civil and Eccleſiaſtical, was eſtabliſh'd, the whole Frame of *Presbyterian* Government pull'd down, their ſeditious Preachers ſilenc'd, impriſon'd, and ſome baniſh'd, (a good Riddance of 'em!) their trayterous Books and Pamphlets burnt, Epiſcopal Juriſdiction reſtor'd, and ſeveral other beneficial Laws enacted, for the Security and Tranquility of Church and State. *(c)*

Thus did the King and Eſtates of *Scotland* exert and eſtabliſh their Authority againſt the Diſſenters, thoſe Enemies of the Church and State, who, like Vipers, had begun to prey upon the Vitals of Monarchy, and the ſacred Hierarchy. And for a farther Declaration of the perfect Agreement of the two *Britiſh* Kingdoms in the *Purity of the Faith*, and *Uniformity* of Diſcipline, the very next Year the Plenipotentiaries of both Nations met at *Berwick*, *(d)* where they enter'd into an *Aſſociation*, or *Mutual Confederacy*, *cloſer Union* and *Friendſhip*.

This Uniformity of the two *Britiſh* Kingdoms in Religious Matters, continu'd 'till that remarkable Year of the *Spaniſh Armado*, or Invaſion, 1588, when the *Separatiſts*, *Diſſenters*, *Fanaticks*, *Presbyterians*, (or by what other Name ſoever you pleaſe to diſtinguiſh ſuch a vile Brood) taking the Advantage of that Opportunity, as they always do when the State is embroil'd or alarm'd, puſh'd and petition'd for more Liberty, and for the repealing the good Laws, made in both Kingdoms, for Uniformity in publick Worſhip; in which they behav'd themſelves according to their old Cuſtom, vehemently, outragiouſly, and with unparallell'd Impudence.

Their Hopes were fruſtrated in *England*, for Queen *Elizabeth*, a moſt wiſe and prudent Monarch, knowing their Deſign was to ruin both Church and State, dealt with 'em accordingly; ſhe us'd *wholeſome Severities*, and thereby did happily cruſh the Cockatrice in the Shell. But in *Scotland* the Party was more ſtrong, and better back'd by thoſe who had been enrich'd and enobled with the Spoils of the Church, inſomuch, that in the Year 1592, they oblig'd the King to repeal

(c) Preſbyteriorum conſeſſus & Laicorum conventus tàm generales quàm ſpeciales prohibiti, *&c. Cam. Eliz. p.* 361, 1584.

(d) Fœdus Arctioris Amicitiæ.

repeal the Acts made in 1584, confirming Episcopacy, and forc'd him to the Settlement of Presbyterian Government.

(q) Thus these Vipers having gather'd fresh Strength, began again to infest the Kingdom, and scatter their Poyson far and near; how seditiously and saucily they behav'd themselves towards so gracious and indulgent a Prince, any who will peruse the three last Books of our most learned, pious, loyal, judicious, and impartial Church-Historian, the immortal Arch-bishop *Spotswood*, may be fully satisfy'd. Their whole Design, when they had the Power, was to rob the King of the Honour and Authority which justly belong'd to him, and to diminish his Power. They maintain'd (like our modern *Dissenters*) that their Jurisdiction was *independant*, and that all Men, as well *Magistrates as others*, were subject to their Judgment; they asserted the opposing of Princes, and by their fiery Principles, have set the World in a Flame. Take an Instance or two of their Behaviour at this Time, to their lawful Sovereign.

(a) In the Year 1596, a Complaint was made to the King and Council, by the *English* Embassador, against Mr. *David Blake*, a Presbyterian Preacher at St. *Andrew*'s, that in his Sermons he had rail'd most bitterly against Queen *Elizabeth*, calling her an Atheist, a Woman of no Religion; as also that from the Pulpit he had often said, That all Kings were the Devil's *Bairns*; that the Devil was in the Court and the Guiders thereof; that the Lords of the Council were Miscreants, Bribers, Men of no Religion; and that the whole Nobility were degenerate, godless, dissembling Enemies to the Kirk. Now, all this was legally prov'd against him, by many of his Hearers; and that such trayterous, furious Stuff, was the ordinary Materials of his Discourses; and therefore any sober, unbyas's'd Christian would immediately determine, that such a mad, hot-headed, seditious Person, was a fitter Guest for a Prison or Pillory, than a Pulpit; yet this very Man, tho' convicted of the Fact, declin'd the Judgment of the King and his Council, and appeal'd to the Presbytery, who abetted and defended him in his Obstinacy, maintaining themselves to be the only Judges in such Matters, and that the King or his Council could not condemn or punish them

(q) Presbyterian Usurpation and Sedition, 1592.

(a) A Dreadful and riotous Insurrection rais'd against King *James* at *Edinburgh*, 1596. *Spotswood*, B. 6. P. 420, &c.

them upon any Account. They ſaid they were independant immediately upon Chriſt; the Cauſe was his, and in defence of him, his Scepter, Crown, Glory, and Embaſſadors, they would venture their All, and lay down their Lives. By ſuch Invectives, and pertinacious Reſiſtance of Royal Authority, their violent Sermons, preverſe Application of the Scriptures in their Conventicles and Pulpits, they rais'd ſo great an Inſurrection and Tumult in *Edinburgh*, that the arm'd Multitude, headed by ſome of the Presbytery, took the Streets, flouriſh'd their Swords and other Weapons, crying out, *The Sword of the Lord, and of* Gideon; bring out *Haman* to hang; (meaning the King's chief Miniſter of State.) Thoſe were ſome of the Hiſtorical Paſſages of Scripture, which their Ring-leaders, the Preachers, apply'd to their preſent Caſe; whereby they incited the Mob to Rebellion, who violently ruſh'd into the King's Council, and the *Preſence-Chamber*, and in all Probability, in that frantick Fit of *Fanatick Madneſs*, had cut him and his principal Miniſters of State in Pieces, had they not ſpeedily made their Eſcape by a private back Way, and ſo ſhunn'd the Violence of the People. The King and Court fled for their own Safety, twelve Miles, in poſt Haſte; and the Inſurrection increaſing, the Preachers ſtill adding more Fuel, ſent Letters and Meſſengers to the Nobility, Gentry, and Clergy, every where, to come to their Aſſiſtance; but the moſt of the Nobility, Gentry, and moderate Clergy, reſorted immediately to the King. This calm'd the ſeditious Malecontents, who began now to forſake their Miniſters, and repent of their raſh Rebellion; the Ring-leaders fled to *England*, and the King return'd to his Pallace. He confin'd and baniſh'd the moſt active Promoters of that Tumult, and graciouſly pardon'd the reſt; and his Authority being much ſtrengthen'd by the Suppreſſion of this Rebellion, the whole Nation began to diſlike thoſe ſeditious Preachers.

(*a*) Nor can I omit here, that when there was a Conſpiracy form'd againſt the King, by the Earl of *Gowry* and others, who ſeiz'd and confin'd his Perſon, and threaten'd his Death; from whom, when his Majeſty was deliver'd by his faithful Subjects, and a Day of Thankſgiving appointed to be kept Yearly for his Delivery, moſt of the Preachers ſlighted and ridicul'd it, for which ſome of 'em were baniſh'd. This barbarous and diſloyal Treatment made that

(*a*) The Earl of *Gowry*'s Conſpiracy.

moſt excellent and moſt learned King, in the Preface to his *Baſilicon Doron*, or Royal Gift and Advice to the Prince his Son, leave to Poſterity this ſevere, but juſt and true Character of thoſe ancient Puritans or Presbyterians, the Primogenitors of our modern Sectaries and Diſſenters. *(b)* 'They 'are (ſays that judicious Monarch) a People refuſing to be 'call'd *Anabaptiſts*, yet participating too much of their Humours, not only agreeing with them in their general Rule, '*the Contempt of the civil Magiſtrate, and leaning to their* 'own *Dreams, Imaginations, and Revalations*; but particularly 'accounting all Men prophane, who agree not with their 'Fancies, in making for every particular Polity of the 'Church, as much Commotion, as if the Article of the Trinity were call'd in Queſtion; in making the Scripture to 'be rul'd by their Conſcience, and not their Conſcience by 'the Scripture; in accounting every one an Heathen and Publican, not worthy to enjoy the *Benefit of breathing*, much leſs 'to participate with them in the Sacraments, that denies the 'leaſt Jot of their Grounds; and in ſuffering King, People, 'and Laws, and all to be trod under Foot, before the leaſt 'Jot of their Grounds be impug'd; *(c)* and preferring 'ſuch *holy Wars*, to an ungodly Peace, not only in reſiſting 'Chriſtian Princes, but denying to pray for them; for 'Prayer, ſay they, muſt come by Faith, and it is not re'veal'd, that God will hear their Prayers for ſuch a Prince. '—— Telling the People, in their Sermons, that all Kings 'and Princes were naturally Enemies to the Church, and 'could never patiently bear the Yoke of Chriſt. —— The 'very *Peſts* of the Church and Commonwealth, whom no 'Deſerts can oblige, neither Oaths nor Promiſes bind; 'breathing nothing but Sedition and Calumnies; aſpiring 'without Meaſure, railing without Reaſon, and making 'their own Imaginations the Square of their Conſci'ence. ——— No where to be found greater *Ingra'titude*, more *Lies*, and vile *Perjuries*, than among thoſe '*Fanatical Spirits*.

This ſame King, ſpeaking of 'em to his *Engliſh* Parliament, and in ſeveral of his Proclamations, ſays, 'They are 'ever diſcontented with the preſent Government, and im'patient to ſuffer any Superiority, which makes their *Sect* un'able

(b) King *James*'s Character of the rigid Presbyterians.

(c) Baſilicon Doron. Dr. *Heylin*'s Hiſtory of the Presbyterians, *E.* 9 and 10. *P.* 367 and 368.

'able to be ſuffer'd in any well-govern'd Commonwealth; 'becauſe nothing can fully ſatisfy them, but the *Alteration* 'of the whole Frame of Government, and the *total Overthrow* 'of Royal Authority.

This, and much more was the Character which that wiſe King, who had a ſad and long Experince of them, left to his Son; and their many Rebellions ever ſince, have ſhewn it to be true, not only of them who vex'd his righteous Soul, but alſo a Prediction of others, who would afterwards *ſtrictly* adhere to their Principles.

King *James*, being Monarch of all *Great Britain* by the Death of Queen *Elizabeth*, ſoon after his Acceſſion to the Crown of *England*, frees himſelf from the Tyranny and Influence of the Kirk; and diſſolving the Aſſembly at *Aberdeen*, denounces the diſobedient Rebels, impriſons ſome, baniſhes others, reſtores the Biſhops Temporalities, procures again his own Supremacy in all Cauſes Eccleſiaſtical, to be confirm'd by Parliament, and caus'd many Acts to paſs in *Scotland*, concerning the Habits of the Clergy, and the Ornaments of Churches. The Lord's Supper was order'd to be receiv'd Kneeling, and this holy Sacrament and Baptiſm, in Caſes of Neceſſity, ſhould be adminiſter'd in private Families; that Children, well inſtructed in *Chriſtianity*, ſhould be confirm'd by the Biſhops; and that the great Feſtivals of *Chriſtmas*, *Good-Friday*, *Eaſter*, *Aſcenſion*, and *Whitſunday*, ſhould be kept as in the Church of *England*.

And thus, to the Confuſion of the *Diſſenters*, Epiſcopacy was eſtabliſh'd throughout the whole Iſland, in the Days of that ever-glorious, peaceable, pious, and learned Prince, *James* the Firſt, Monarch over all *Britain*; who, in his firſt *Engliſh* Parliament, did publickly declare from the Throne, 'That he found that Form of Religion, which was eſta-'bliſh'd by Law under Queen *Elizabeth* to have been bleſs'd 'with a moſt extraordinary Peace, and of long Continuance, 'which he looks upon as a ſtrong Evidence of God's being 'pleas'd with it. —— That, after a full Debate, he 'could find no Cauſe for any Alteration to be made in the 'Common-Prayer; and that the Forms and Rites of the 'Engliſh Church, were juſtify d out of the primitive Church. And to preſerve the ſame from the future Attempts of Papiſts and *Diſſenters*, in his laſt *Scotch* Parliament, he, in his Letter to the Biſhops, deſires them, (a) 'That as they had

(a) *Spotſwood*, B. 7. p. 542.

'to do with two ſorts of Enemies, Papiſts and *Puritans*, or '*Presbyterians*, ſo that they ſhould go forward in Action a-'gainſt both; *Papiſtry* being a Diſeaſe of the *Mind*, but '*Puritaniſm of the Brain*; and the Antidote of both of them, 'was a grave, ſettled, and well-order'd Church, in the *O-'bedience of God* and their *King*.

Peace and Plenty, true Piety, Learning, and all manner of Virtue, abounded the whole Reign of this glorious Monarch; but alas! Men began to degenerate from the Loyalty of their Anceſtors, and the Scene was too ſoon chang'd! Even at this Day there are too *many* among us, whoſe Narrow-heartedneſs, fantaſtical Bigotry, peeviſh, ſullen, whining, obſtinate, ſelf-conceited, cenſorious —— *diſſenting* Humours, perverted by their Education and Opinions, into a Diſlike and perfect Abhorrence of the moſt chriſtian, loyal, and noble Church-Conſtitution in the World, fill'd with fanciful Imaginations, and groundleſs Surmiſes, makes 'em baſely and ungenerouſly uſe all the ſly, unchriſtian Arts and Tricks, to rent in Pieces, and deſtroy the Foundation of the Catholick-Church, to decoy and proſelyte, with fair Shews and *Phariſaical* Pretences of Piety, the Simple, Young, and Ignorant; to pick up and cozen the unwary Multitude, erect *Schiſmatical Conventicles*, Altar againſt Altar, to the great Scandal of Chriſtianity, widening our Diviſions, and diminiſhing the true Intereſt, Glory, and Proſperity of our native Country. *They that are ſuch, ſerve not the Lord Jeſus Chriſt, but their own Belly, and by good Words and fair Speeches, deceive the Hearts of the Simple.*

To give a full and ſatisfactory Account of all the Troubles, Rebellion, Murders, and Confuſion, rais'd, carry'd on, and perpetrated by the *Diſſenters*, in the Reign of King *Charles* the Firſt, would require a compleat Stateſman, as well as judicious Hiſtorian; and therefore he who is curious herein, may conſult the Right Honourable and moſt learned the Earl of *Clarendon*'s impartial Hiſtory of the Civil Wars in *Great Britain*. However, I ſhall take Notice of as much as will ſuffice to give us an Inſight to their Practices in thoſe Days.

It is obſervable, that the pretended *Reformation* of Religion, was the firſt Step to thoſe unnatural Wars, and the Ring-Leader in *Scotland* was *Alexander Leſley*, (whom the King afterwards created Earl of *Leven*:) He, after his Return from the *German* Wars, not being prefer'd by the Court to his Liking, inſtigated the diſcontented Nobility

againſt the King, perſwading them, and many of the *Diſſenting Preachers*, whoſe fiery Zeal prevail'd with the People to run headlong into the Witchcraft of Rebellion, to oppoſe the Liturgy and Common-Prayer, which they call'd a Rag of *Popery*. Their Pulpits flame every where with the moſt trayterous Invectives againſt the King and the Biſhops; and without any Regard to that natural Obedience which is due from Subjects to their lawful Prince, or to the Oaths they had taken to obey and defend him, they openly and avowedly rebel againſt him, run themſelves into new and contrary Oaths, Perjuries, and Aſſociations; compoſe, and without Authority, againſt Authority, enter into, and ſubſcribe, a moſt *damnable and heretical Covenant*,* being the very Contradiction of the Liturgy, *a ſolemn League and Covenant*, whereby they oblige and bind themſelves to aſſiſt one another mutually in the Extirpation of the Hierarchy, againſt all Oppoſers, not excepting the King. This *Covenant* was the grand Engine, whereby they did accompliſh all their Miſchiefs; to defend which, beſides their Revolt from their King, they ſet up four *Green Tables* of Council, or Government, compos'd of the moſt forward Rebels, and ſeverely puniſh thoſe who diſobey. They aboliſh Epiſcopacy, declare themſelves the ſupreme Judicatory in the Church, independant either upon King or Biſhops, with Liberty to meet and make ſuch Laws as they pleaſe.

Rebellion thus kindled and flaming in *Scotland*, the Sparks ſoon flew into *England*, and immediately began to inflame the Diſcontents that rag'd every where; ſo that all the Methods the King us'd to reduce the Covenants by Force of Arms, prov'd ineffectual; for their Friends and Abettors (the Diſſenters) in *England*, thwarted all the Meaſures taken by the Court to reſiſt them, which oblig'd the King to conſent to the Change of Church-Government, into *Presbytery*.

The *Engliſh Fanaticks*, having impriſon'd and impeach'd the King's beſt Friends and Counſellors, attainted, condemn'd, and beheaded the loyal Earl of *Strafford*, charging the Biſhops with Treaſon, voting them out of the Houſe, and aboliſhing their Office, like a Herd of wild Beaſts, flew into open Rebellion. The King, finding his whole Dominions in a Flame, and that it could not be quench'd by any

* Solemn League and Covenant.

any peaceable Means, was oblig'd and forc'd to have Recourse to Arms, in order to defend himself, his own Prerogative, and the Liberty and Property of his Subjects. The pious Monarch being often worsted, fled to the *Scotch* for Shelter, who most treacherously and barbarously sold and betray'd him into the Hands of the *English* Rebels.

* And here I think it would be unpardonable to omit mentioning the Loyalty of that truly noble Peer, the Marquess of *Ormond*, (Grand-father to the present most heroick and illustrious Prince *James Duke of Ormond*;) who being Lord Lieutenant of *Ireland*, and General of his Majesty's Forces in that Kingdom, did manage the King's Affairs with great Valour and Prudence, against the *Irish* Papists, and the Presbyterian Rebels. Hearing that the King was taken Prisoner, and a Court illegally erected, with a Design to take away his Life, the noble Marquess, making a Virtue of Necessity, concludes a Peace with the *Irish*, upon very difficult Terms; and hoping he might prove instrumental to prevent that *infamous and horrible* Regicide, which ensu'd, he was preparing to send over some Forces to his Majesty's Assistance and Relief, but was most unhappily prevented by the Treachery of the *Irish* Papists. The good King, having suffer'd all manner of Affronts, Losses, and Dangers, and having been imprison'd two Years, was at last, by an unheard of Piece of Injustice and Cruelty, arraign'd, condemn'd, †and beheaded, by a *Fanatick*, *Dissenting*, *Independant*, *Usurping Army*. See the learned Mr. *Milbourn*'s Sermons upon that melancholly Occasion.

O monsterous Rebels! To kill a Man, is to murther the Image of God; but to massacre a King, a *pious*, *innocent* King, is ———. The Anointed of the Lord, cut off by an irreligious, ignoble, rebellious Crew! The Light of *Israel* put out by the infernal Darkness of Devils and Furies! Great, good, and just! *Ever blessed and most glorious Martyr!* While there shall be Truth, Virtue, Piety, and Loyalty, on Earth, thy Wounds shall bleed! The Memory of thy barbarous Murthers, shall ever be accurs'd, their *Principles* and *Practises* abhorr'd by all just and pious Men; and they, and all such as countenance or approve their wicked Actions, shall be rewarded according to their Doings, by the great God, King, and Judge of all Flesh.

This

* The Loyalty of the Marquis of *Ormonde*.
† The Murther of King *Charles*.

This pious Monarch was Heir to all his Father's glorious Virtues, as well as to his Crown and Scepter; and in all the various Tranſactions of his active and unfortunate Reign, whether he was in Proſperity or Adverſity, Peace or War, Freedom or Confinement, there appear'd ſomething always *extraordinary* and *divine* in him. His remarkable Temperance and Sobriety, Steddineſs and Reſolution of Mind, his pure and unaffected Devotion, unparallell'd Patience, and Self-Reſignation to Providence; his Conſtancy and Firmneſs to the true Intereſt, Liberties, and Laws of his Subjects; his undaunted, heroick Magnanimity of Mind, under all the barbarous Abuſes and Afflictions he ſuffer'd, and his many other eminently conſpicuous Endowments of Mind, made his moſt bitter Enemies admire his perſonal Greatneſs and Goodneſs, even they that were moſt eager and furious to deſtroy him.

Now, behold the baſe and invidious Reflections of our modern *Diſſenters*, the Spawn of *Forty One* Rebels! Theſe vile Wretches, like their Fore-Fathers the *Regicides*, have a natural Antipathy to *Monarchy*, and cannot entertain a good Thought of any who bare Dominion over them. They very well know, that they cannot vindicate the Proceedings againſt the *Royal Martyr*; and they are ſenſible, from the inward Teſtimony of their Conſcience, that the *pious King* did not commit any Thing worthy of Death, [allowing him to be in the Capacity of a Subject] either againſt the Laws of God, or Man. Yet, to manifeſt that the ſame *diabolical* Spirit rages within them, which agitated their Anceſtors, ſince they cannot again murther their *Prince*, they are reſtleſs in their Endeavours to blacken his Name, and to caſt an Odium on his Memory, by aſſerting that he was a *Papiſt*. O groundleſs Calumny! falſe, unchriſtian, and uncharitable Cenſure! Let the Words of *this beſt of Proteſtants*, *this true Son* of the *Church* of *England*, who ſeal'd and confirm'd her Faith with his *innocent Blood*, ſpeak for him.

Among other Advices to his Son, Prince *Charles*, in that excellent Treatiſe and Legacy, call'd, *Eikon Baſilike*, he uſes theſe remarkable, and never to be forgotten Expreſſions. 'But if you never live to ſee my Face again, and God will 'have me bury'd in ſuch a barbarous Impriſonment and 'Obſcurity, I require and entreat you, as your Father and 'King, that you never ſuffer your Heart to receive the leaſt 'Check againſt, or Diſaffection from, the true *Religion*,

'eſtabliſh'd in the Church of *England*: I tell you I have 'try'd it, and after much Search, and many Diſputes, have 'concluded it to be the *beſt in the World*, not only in the 'Community, as Chriſtian, but alſo in the ſpecial Notion 'as reform'd; keeping the middle Way between the Pomp 'of *ſuperſtitious Tyranny*, and the Meanneſs of *fanatick* '*Anarchy*.

The King being murder'd, Monarchy and the Houſe of Lords are declar'd uſeleſs, by thoſe who had uſurp'd the Power in *England*, the whole Royal Family abjur'd, and a kind of *lawleſs, popular, and arbitrary Government* erected, which they call'd a *Commonwealth*. * Theſe were the *pious, reforming Saints*, who *broke God's Laws, for God's Cauſe; pull'd down* Magiſtrates and Miniſters, to *ſet up* Chriſt; *violated* the two great Commandments of the Goſpel, *upon a Pretence* of *propagating* the whole; *conquer'd* Kingdoms by *Rebellion* and *Confuſion*, to beſtow them upon the Prince of *Peace*; *made ſuch a Reformation* as honour'd God with Blaſphemy, and deſtroy'd Religion for its *Preſervation*. The younger Brother *Presbytery*, brought in to exclude the elder *Popery*; *Anarchy* introduc'd to preſerve *Monarchy*; and Religion, which ought to be the true Bond of Peace and Obedience, made a Stalking-Horſe to Ambition, a Vizard for Treaſon, and an Incentive to Rebellion. Diſſembled Piety, which is a double Iniquity, was painted upon every Brow, cover'd every helliſh Deſign, and Holineſs to the Lord written upon the very Bridles of their Horſes; Chriſt's Embaſſadors were perſecuted for Chriſt's Sake; Miniſters of the Goſpel contemn'd for the Honour of the Goſpel; new Errors daily broach'd for propagating of the Faith; the Church wounded for the Church's Health; and the People, to diſpoſe them for all this, were raviſh'd with glorious Pretences, great Promiſes, and brave Words, 'till they found themſelves notoriouſly cheated and cozen'd out of their Religion, Laws, Liberties, and Properties, yea, out of their common Senſe and Reaſon; many never reſting 'till they had run thro' all the ſeveral Degrees of *Fanaticiſm*; and at laſt, like a Stone falling down a Precipice, tumbled headlong into *Atheiſm*.

Good God! can any Hiſtory, from the Days of *Adam*, down to this Time, produce ſuch parallel Inſtances of all that is baſe, diſloyal, and irreligious? If *Jeſus Chriſt*, when he

* Reformation and Moderation of the Diſſenters.

he was upon Earth, did pronounce ſo *many Woes* againſt the Scribes and Phariſees, what would he have done, had he been among this Generation of Vipers!

Before I take a *View* of their *Plots and Practices* in the Reign of King *Charles* II, I ſhall beg Leave to mention a notorious and barbarous Piece of Cruelty, perpetrated by that *meek and ſpotleſs Lamb, Oliver Cromwell*. When this *Uſurper* enter'd the Town of *Wexford*, in *Ireland*, three hundred Women, of the beſt Rank and Faſhion, fled to the *Croſs*; *Oliver*, to manifeſt himſelf a thorough-pac'd Blood-Hound, encompaſs'd them with his mercileſs Dragoons, and having no Regard to their Sex or Innocency, caus'd 'em all to be butcher'd, not one being ſuffer'd to eſcape. This done, the preſumptuous Wretch draws up his Regiment, and began to pray and preach, giving Thanks, perhaps, for ſuch a glorious and honourable Victory.

* King *Charles* II, having fled beyond Sea, to avoid the Perſecution of the *Diſſenters*, came over to *Scotland*, at the Invitation of ſome of the Eſtates of that Kingdom; a noble Army was rais'd, to defend and ſupport him in the Recovery of his Dominions: But alas, *Fanaticiſm* had corrupted the Minds of many brave Men, tainted their Loyalty, enervated their Spirits, and made them jealous and diſtruſtful of one another. Theſe rigid Covenanters, the *Fanaticks*, ‡ countenanc'd much by the Earl of *Argyle*, and commanded by their Colonels, *Straughan*, *Ker*, *Wariſton*, and *Cheeſly*, and altogether influenc'd by their bigotted Preachers, *Rutherford*, *Guthry*, and *Gillepſy*, from a kind of ſaucy Preſumptuouſneſs and Preciſeneſs, regarded nothing but their Idol the *Covenant*, refus'd to join with the reſt of the Army, whom they term'd *Godleſs Malignants*, and by their fiery, ſeditious Behaviour, and *traytorous Sermons*, diſturb'd the whole *Army*. *They* were the only Inſtruments of the King's future Misfortunes, and the Slavery of their native Country; it was by *their* Inſtigation, that the loyal and valiant *Montroſs* was apprehended, and moſt ignominiouſly put to Death. When the King was crown'd at *Scoon*, 1651, and was graciouſly pleas'd to paſs an Act of Oblivion, the ſame *fanatick Party remonſtrated* againſt all, and ſet up a *ſeparate Army* for their *Covenant*, under *Ker* and *Straughan*. King *Charles*, notwithſtanding his Army

* King *Charles* II comes to *Scotland*, and raiſes an Army.

‡ *Fanaticks*, or *rigid Covenanters*, ruin all.

was weak, encounters *Cromwell* near *Worceſter*, and, after a bloody and obſtinate Battel, was oblig'd to fly.

Now we are come to a ſad Period: The whole *Britiſh* Iſland ſubmit their Necks to the Yoke and Bondage of a *Grand Uſurper* and *Impoſter*, and are oblig'd for ſeveral Years to groan under the ſame, and to carry his Burthens.

* The Religion of theſe Kingdoms, once ſo uniform and glorious, was cut into Fancies and Blaſphemies; *Epiſcopacy*, the Hedge and Bound of true Piety, pull'd down; *Presbytery*, Conventicles, and Tub-Preachers, encourag'd and ſet up; an independent, extemporary, enthuſiaſtick Kind of Worſhip, a *religious Chaos* of all manner of Hereſies, Errors, and Opinions, daily ſpawning from their corrupt Slime and Mud, produc'd new Swarms of *diſtracting Principles*. The Churches, where God was wont to be worſhipp'd in Order and Purity, made Stables for Horſes, Goals, and Victualling-Houſes; the Monuments of the Dead defac'd, Sepulchres open'd, the Altars and Beneſices taken from the Orthodox Clergy, and Wolves put into the Shepherds Places. The Laws of theſe Kingdoms, ſo conſonant to the Word of God, and which contain'd in them the Quinteſſence of the Laws of Nature, Nations, Civil-Laws, and whatſoever the Wiſdom and Care of all former Kings and Parliaments, or any neighbouring Nation, could bring to Perfection, were cancell'd, or wreſted into a Senſe to ſerve the lawleſs, unlimited, ignorant Wills of the *Uſurper*. In ſhort, the Peoples Lives, Liberties, and Eſtates, became what the independant, arbitrary Power, had a Mind to make them. All this, and much more, which might be ſaid on this Head, may eaſily ſhew us a Difference as big as a Mountain, between the good old Laws enjoy'd under a gracious King, and a Hell upon Earth, the moſt ſlaviſh of all Governments which were ever yet put upon a Nation, by Men of as little Wits and Eſtates, as they had Honeſty; who ſlew the King, who was their Father, and, like *Nero*, ripp'd up the Belly of the Commonwealth, which was their Mother.

Such was the Condition, ſuch the Government of theſe Kingdoms, when there was no *God* in *Iſrael!* But at laſt, God, of his infinite Mercy, and in his own good Time, rais'd a † mighty *Hero*, a Man of ever glorious *Memory* and *Renown*, who, by the Direction and Support of the Divine Spirit, effectually accompliſh'd the *Great Work*; and having

* The miſerable State of *England*.

† General *Monk*, Duke of *Albemarle*.

having broken and dispers'd the *fanatick Usurpers*, restor'd the Parliament to its primitive Constitution, and the King to his Throne.

Scarce was this exil'd Monarch restor'd, when the old *Spark of Rebellion* began to blaze into a Flame; a Plot being discover'd in 1660, the very first Summer after his coming to the Crown of his glorious Father; the principal Advisers of which, were, Colonel *Holmes*, (the same that was afterwards hang'd upon *Monmouth*'s Invasion) *Ludlow*, that Arch-Traytor, *Danvers*, and others *(a)*

1661. The *January* following, a Party of *Enthusiast-Dissenters*, under *Venner* the *Wine-Cooper*, declar'd for *King Jesus*, and out of their abundant Loyalty, kill'd innocent Persons for saying they were for God and *King Charles*; and when they were executed for their Treason, they dy'd calling down Vengeance from Heaven upon the *King*, the *Judges*, and the City of *London*. After *Venner's Insurrection*, another was detected in *Devonshire*, instigated chiefly by *Millerex* the *Anabaptist*, and *Felleco* the *Quaker*. They were to rendezvouze at *Chester*, *Cheshire*, *Lancanshire*, *Darby*, *Stafford*, and other Counties which were concern'd in it; and *Wales*, always before *Loyal*, was now corrupted, and many *Oliverian Officers* taken there. In this Year was a whole *Cabal* of old *Rebels* seiz'd in *Westminster*, who had been *Officers* in *Oliver*'s Army, as *Packer*, *Read*, *Kenrick*, &c.

1662. Notwithstanding this *Disappointment*, they resolutely plot on, never considering by what Means their wicked Designs were discover'd; *God was not at all in their Thoughts*. They attempt it again the Year following, are miraculously detected, even upon the very Juncture of executing it. Many of them fly, some are taken, and brought to Justice, at their Deaths owning their Crimes, and suffer condign Punishment.

1663. Yet these *providential Discoveries*, and just *Execution* of their Rebel-Brethren, deter them not, for in 1663 they are at their *old Trade* again. Their *Pretences* were to have been, *The opposing of Excise, Subsidies, &c. to re-establish a Gospel-Magistracy and Ministry; to restore a long Parliament, and that*, lastly, *to curb the Gentry, Clergy, and Lawyers*. For this, of seventeen which were arraign'd at *York*, (chiefly upon the Evidence of *Joshua* and *Timothy Crowder*, and young *Oats*) fifteen were found guilty, the principal Traytor being one *Captain Oates*, who commanded at the *Insurrection*; the

(a) See the Taste of the Saints Submission, Loyalty, and Moderation, &c.

reſt were generally either *Preachers of Sects*, or *old Parliament Soldiers*. Againſt the Day of *Riſing*, they had prepar'd a *Whig Treatiſe*; wherein, after the *Author* had clamour'd bitterly and maliciouſly at the *King*, *Royal Family*, and *Government*, he invites to a *Rebellion* in theſe Words; *If there be any Town, City, or Country, in the three Kingdoms, that will begin this righteous and glorious Work, they may be aſſur'd*, &c.

Among others this Year, *Warren* and *Jephſon*, both *Collonels* and *Parliament Men*, were *apprehended*, *try'd*, and *executed*, for conſpiring the Subverſion of the *Government* in *Ireland*, upon the Information of one *Alden*, a *Ring-leader* in this *Inſurrection*; and ſome Time after, *Thompſon*, and *Lackey* a *Presbyterian Preacher*, were hang'd there for the ſame *Conſpiracy*. Colonel *Walcott* likewiſe was engag'd in the ſame, who afterwards ſlighting the Warnings which *Providence* had ſo often given him, and reſolving to perſiſt in his *Rebellions*, in 1683 receiv'd his due Reward by the *Hang-man's* Hands, for being concern'd in the *Rye-Houſe Conſpiracy*.

This Year in *Scotland* another *Inſurrection* was quell'd by the Duke *Hamilton*, *Crookſhanck* and *Mack-Cormack*, two fighting, preaching *Colonels*, being their *Leaders*.

1666. Tho' they were hitherto diſappointed, they will not forbear, but ſtill plot on, and after three Years impatient waiting and preparing, they reſolv'd to make amends for all former Failings of this Nature; and ſummoning all their *diabolical Cunning* and *Strength* together, by the Advice of their *fugitive Friends*, and the Aſſiſtance of our kind Neighbours the *Dutch*, they intended ſuch a Sacrifice of Fire and Blood at one Time, as never had been heard of before. The Kingdom was arm'd againſt one, tho' not againſt the other. The King's Death, and the *Effuſion* of much Blood, was prevented, but not the *burning* of the City, which the *Traytors* moſt triumphantly and impudently prognoſticated, tho' they were hang'd five Months before. See the *Gazette*, *April* 26, 1666. See *Obſ.* No. 14.

I could inſtance in many more, as that of *Rothwell-Bridge* in *Scotland*, the *true Proteſtant Aſſociation* in *London*, and many more, which continually crawl'd from the *brooding Sectaries*, 'till the Year 1683, when the *Rye-Houſe Conſpiracy* was happily detected, in which King *Charles* II ſeem'd to have effectually ſubdu'd the *Faction*; and it had prov'd ſo, if *Toleration* had not let looſe *Moderation* again, which has too plainly reviv'd the old *Faction*. Theſe latter Attempts of the *Faction* againſt the *Crown* and *Government*, being freſh

in

in the Memory of moſt Men, I ſhall ſpare my ſelf and them the Trouble of repeating them. The fore-mention'd Inſtances are a ſufficient Taſt of their *Submiſſion* and *Loyalty*, of which I could give many more; but theſe may ſerve, for I fear *Faction* is ſo harden'd, that an honeſt Man can only deplore, not correct their Obſtinacy. *A Melancholy Reflection!*

It is very ſad, but very true, that the Defections of Men from their Principles of *Loyalty*, cannot be obviated by the moſt improv'd Reaſonings. Prejudice ſtops up all the Avenues of ſuch a Man's Soul, preventing *Truth* from enlightning his *Underſtanding*; his eager *Zeal* will not ſuffer him to be convinc'd; and his *invincible Ignorance* will baffle all the *Attempts* of *Reaſon*. As he affects no Opinion for its Relation to *Truth*, ſo he relinquiſhes it not for its Oppoſition to it; and if *Intereſt* invites him, he eaſily agrees with any Thing, and his *Reaſon* is not very ſcrupulous in entertaining a profitable *Error*. This is the Contagion that hath always debauch'd *Reaſon*, and by which *Underſtanding* has too often ſubmitted to worldly Advantage. But alas! the Caſe is now ſadly improv'd, and to the Amazement of the World, many of the *brave Aſſerters of Loyalty* have diſown'd it, and under the *Mark of Moderation*, are unravelling all they have done and ſaid before. Their former *Honeſty* was an *Overſight*, which they heartily recant; that honeſt *Zeal*, which ſecur'd the *Crown* and *Mitre*, was *Raſhneſs* and *Folly*; and to repair the haſty *Error*, they are for levelling both with the People, with whom they ſhall not long enjoy an *Equality*, but *Scepter* and *Crozier* ſhall know their Driver. That *paſſive Va'our*, which was always the *characteriſtical Diſtinction* of the *primitive Church*, is rail'd againſt as an unreaſonable *Obſtinacy* in the *Profeſſors* of it; and that it ſerves only to ruin our *Fortunes*, and ſtraighten our *Conſciences*. The *aſſerting of Right to the Crown*, and maintaining the *Rites of the Church*, is a *Stiffneſs* and *Affectation* in Opinion, for which the *fallen Aſſerters* ought to be laugh'd at. Their own *Conſciences*, they tell you, are tender, and ought not to be *ſtrain'd*, leſt they *crack*; but in a *moderate Way* thoſe tender *Slips* will out-meaſure *Dido's Thong* upon Occaſion.

Never was any poor *Word* ſo unmercifully *tortur'd*, as this *Word Moderation*; it is become the moſt pliable, convertible *Term* imaginable; it ſerves all Ends, and reconciles the moſt oppoſite Contradictions; it covers all Faults, and anſwers all Objections; but when they *yoke Conſcience* with *Moderation*, how furiouſly do they drive them together? Ask

what

what made them rebel againſt, and murder their *lawful Prince?* Why, *Conſcience.* What made them ſubvert the *Government*, and plunder the *Church of its Revenues? Conſcience.* What made them (to countenance their Villainy) lay claim to God's *Promiſes*, and break their own *Oaths? Conſcience* ſtill. What made them *ſequeſter*, plunder, and perſecute their *Brethren?* Why, to ſhew their *Moderation.* Thus, according to their *Model* of *Religion*, nothing was *Godlineſs*, but *Gain*, and nothing impure, but *Honeſty.* But after all the Inſtances of *Conſcience* and *Moderation* in theſe Saints, which are too well known among us, I deſire the *Vindicator of the Diſſenters Loyalty, &c. in all Times*, to conſider one *Paragraph* in the *Life of the Reverend and Learned Dr.* Peter Heylin, written by Mr. *George Vernon*, 1682, which gives a ſavoury Taſt of the *Moderation* and *Conſcience* of that *Saint of Saints*, Mr. *Richard Baxter.* (a)

—— 'Mr. *Baxter* may be pleas'd to call to mind what 'was done to one *Major Jennings*, in the laſt *War*, in the 'Fight that was between *Lyenſell* and *Longford*, in the County 'of *Salop*, where the King's Party having unfortunately the 'worſt of the Day, the poor *Major* was ſtript almoſt naked, 'and left for dead in the Field. But Mr. *Baxter*, and one 'Lieutenant *Hurdman*, taking their Walk among the wounded and dead Bodies, perceiv'd ſome Life in the *Major*, '*Hurdman* run him through the Body in cold Blood; 'Mr. *Baxter* all the while looking on, and taking off, 'with his own Hand, the *King's Picture* from about his Neck; 'telling him, as he was ſwimming in his *Gore*, that he was 'a *Popiſh Rogue*, and that was his *Crucifix.* Which *Picture* 'was kept by Mr. *Baxter* for many Years, 'till it was got 'from him (but not without much Difficulty) by one Mr. '*Summerfield*, who then liv'd with Sir *Thomas Rouſe*, and generouſly reſtor'd it to the poor Man, now alive at *Weik* near '*Paſhore* in *Worceſterſhire*, altho' at the Fight ſuppos'd to be 'dead; being, after the Wounds given him, dragg'd up and 'down the Field by the mercileſs Soldiers, Mr. *Baxter* approving of the *Inhumanity*, by feeding his Eyes with ſo bloody 'and barbarous a *Spectacle.*

I Thomas Jennings *ſubſcribe to the Truth of this Narrative above-mention'd, and have hereunto put my Hand and Seal, this ſecond of* March, 1682.

Sign'd and Seal'd March 2, 1682, *in the Preſence of* John Clark, *Miniſter of* Weik.

Tho. Jennings.
Tho. Dark.

(a) See the Mark of Moderation taken of the foul Face of Occaſional Conformity.

I will not pretend to enhance the Horror of this Fact; Humanity deteſts ſuch unnatural *Butchery*, and none but Wretches diveſted of Pity, could be guilty of ſuch Cruelty. Thus do they boaſt of their *Innocency*, who never had any, but what an *unmerciful Act of Oblivion* gave them: Of their *Gratitude*, who, in Return for Pardon, always flew in the Face of their *Prince*; of *Loyalty*, who never expreſs'd any, but in *faithleſs Addreſſes*. Theſe are they, that are ſo deeply read in *myſtical Interpretations*, that they would make the World believe the *Bible* was calculated only to confirm their *Knaviſh Tranſactions*; and that they can prove and juſtify their *Murder and Treaſon* out of *Scripture*, and plead *providential Diſpenſations* for all their unwarrantable Actions.

When Men have gone ſuch *Lengths* as theſe, we cannot ſuppoſe they will ſtop at any Thing; and yet, what can we ſuppoſe worſe than has been done by them? They have murder'd the *Lord's Anointed*; they have rifled his *Sanctuary*, and made his *Houſe of Prayer*, not only a *Neſt of Thieves*, but a *Stable for Horſes*; they have overflow'd the Land with Blood, and nothing but Horror and Confuſion ſpread thro' the whole *Iſland*; and the *Call* to all this, was the Cauſe of God. 'Twas his *Spirit*, they'll tell you, that was the ſole Director and Guide, that pointed out this Scene of Horror and Devaſtation, which they were to act.

It is not eaſy to imagine any Crimes of a *blacker Aſpect* than theſe, to be perpetrated by Men or Devils; and yet they have out-done all this, nay, they have exceeded the very *Jews Crucifixion* of our *Saviour*, in *crucifying* the *Revelation* of his *holy Will* in *Scripture*, to ſerve their abominable Purpoſes. There are many Inſtances of this in the *Bible*; but for a Taſte (and I think a ſubſtantial one too) take this of *Acts* 6. 3. The Text truly render'd, runs thus, ——*Wherefore, Brethren, look ye out from among you ſeven Men of honeſt Report, full of the Holy Ghoſt and Wiſdom, whom we may appoint over this Buſineſs.* The *erroneous Conſtruction* which has been made of this Text, may very eaſily be overſeen by an incurious Reader; and without comparing it with the Original, is not apt to diſcover it ſelf. *We may appoint*, is the true Conſtruction of the Word Καταςήσομεν, which they have baſely inverted, by rendering it in the ſecond Perſon plural, *ye may appoint*, giving thereby the Power of Ordination into the Hands of the Laity. This has been often urg'd by the Enemies of the Church, in Defence of their Lay-Ordination, and thoſe that underſtood not the Original,

Original, have been forc'd to submit to the [illegible] for what Answer can any Man give against a Text of Scripture? This unnatural Interpretation has deluded Men of Education; who, not caring to give themselves the Trouble to recur to the Original, have, without Scruple, swallow'd the Mistake, and us'd it as an undeniable Argument, to convince others. How readily then may we suppose People of meaner Capacity entertain such a pernicious and false Doctrine? This Corruption took Place, as near as I can find, at or about the Year 1640, and, 'till the Year 1660, few or no Editions of the *Bible* were printed otherwise than, *ye may appoint*. And since that Time, many *Editions* printed at *London*, *Edinburgh*, and *Amsterdam*, have come out with the same *Misinterpretation*. I will not trouble the *Reader* with many of them, let him take these few of latter Date, for a *Specimen* of the *Saints Integrity*, by which he may guess at the rest of their *honest Pretensions*.

In 8*vo*, printed by *John Field*, 1660. ——*Whom ye may appoint*, &c. —— In 240, by the *Assigns* of *John Bill* and *Christopher Barker*, 1674. —— *Whom ye*, &c. —— In 8*vo*, by *John Bill* and *Christopher Barker*, 1674. ——*Whom ye*, &c. In 8*vo*, printed at *Edinburgh*, by *Andrew Anderson* and *Partners*, 1673, 1675. —— *Whom ye*, &c. —— In 8*vo*, by *John Bill*, *Tho. Newcomb*, and *Henry Hills*, 1679. ——*Whom ye*, &c. In 8*vo*. by *John Bill*, *Tho. Newcomb*, and *Henry Hills*, 1680, *Whom ye*, &c. —— In 8*vo*, by the *Assigns* of *John Bill*, deceas'd, and *Tho. Newcomb*, 1685. —— *Whom ye*, &c. —— In *Fol.* at *Amsterdam*, —— *Whom ye*, &c. —— At *Amsterdam*, 1679, — *Whom ye*, &c. *Baxter*'s Paraphrase, 1685, — *Whom ye*, &c.

From hence we may conclude, what mischievous Use such Insincerity will make of the *Traditions* of Men, when it will not stop at giving God the Lie, and making his *reveal'd Word* to pass upon the World for an *authentick Justification* of their abominable and lewd Practices. This *prostituting of Texts of Holy Scripture*, by their design'd *Misconstruction*, not only tends to the *debauching* the *Sons*, but plainly shews, that they would *incestuously* defile even their *Mother* the *Church*, if her *Honour* were not guarded by the Providence of the almighty Power that first instituted her.

Thus we see how evil Habits improve, and that by Degrees in Villainy, Men turn Devils. For they who will dare to rend the *Purple of Kings*, will not at all scruple to rend the *Veil* of the *Temple*. And all this is owing to a

Want

want of *Respect* to God in the *Person* of his *Vice-gerent*: For who can be said to be Loyal to God, who owns and pays no *Allegiance* to his Prince? Certainly, if Men would consider seriously, they cannot but own *Loyalty* to be the best of *Principles*, and most secure for the Benefit of human Society; for he that fears God and the King, will love the *Brotherhood*; whereas, on the contrary, he that will slight his God, and will irreligiously break through the *Ties of solemn Faith* with his Prince, cannot be expected to live honestly with his *Neighbour*, nor his *Neighbour* safely with him. If he is quiet, 'tis because he dare not be otherwise; if he acts justly, it is for his own sake, or because the Laws compel him. Will not he act insincerely with me, who will *prevaricate* with God? Will he refuse to smite me, who will chop off his King's Head? O happy *England*, where the *Doctrine* of *Loyalty* has been so well taught! and *O unhappy Country*, where it has been so ill practis'd! Reflect, and thou wilt find thy *Halcyon* Days were those of *Loyalty*. *Loyalty* was thy *Palladium*, which once remov'd, what was thy *London*, but a *burning Troy*? What was thy whole Land, but a *Chaos*, when an *Oglio* of *Government tyranniz'd* over thee? When *Sceptre* and *Crosier* were profan'd by the rude Touches of the *fancy Rabble*; and it was reckon'd the *highest Act* of *Courage*, to *brave* God, and *insult* his Vice-gerent! Consider how often *Providence* has interpos'd and suspended utter *Ruin*; and if thou wilt still supinely sleep under imminent Danger, expect that Heaven will withdraw its *Protection*; for as misimprov'd *Providence* is a Slight of its *Protection*, so thou wilt find it the greatest *Provocation* for God to forsake *thee*.

Thus far is taken from that small, tho' well penn'd Book call'd, *A Taste of the Saints Submission, Loyalty, and Moderation*, &c.

Great and unspeakable were the Mercies and Goodness of this King, to his rebellious Subjects, chusing rather to banish and confine them, than to punish their Demerits with Death; which he never did, but when their repeated Crimes call'd down such a Judgment upon their Heads. Tho' the King indulg'd and conniv'd at any of them, yet the Infection of *Fanaticism* and *democratical Principles*, which turn Religion into Rebellion, and Faith into Faction, had so far blinded and bewitch'd the Minds of many in *Scotland*, and was so deeply rivetted in their perverted Judgments, that they refus'd to obey his Majesty's Commands, in returning to the Obedience of their lawful Magistrates and Bishops, and run a Conventicling to unconsecrated and unlawful Places.

So obſtinate and rampant were they, that they broke out often into open Rebellion, and by their ſeditious covenanting Preachers, rais'd the People to defend a broken Covenants * [this was the Word of Battle] and ſo far infatuated them, as to make them believe, that God would miraculouſly aſſiſt them, as he did *Moſes*, *Joſhua*, and the reſt of the *Judges* and *Kings* of *Iſrael*, againſt the *Canaanites*; that he would make the Sun to ſtand ſtill, 'till they were aveng'd of their Enemies, and ſend down Showers of *Hail-ſtones*, *Fire*, and *Thunder*, to deſtroy their *Foes*. With ſuch-like Perverſion of ſacred Hiſtory, the ſilly Mob were ſo raviſh'd out of all Reaſon, Religion, and common Senſe, that they flock'd after thoſe rebellious Impoſtors; but upon the firſt Appearances of the King's Forces, they prov'd ſo faint-hearted and cowardly, that they took to their Heels. Nay, the frantick Madneſs of ſome of theſe *religious Furioſo's* proceeded to ſuch an incredible Height of Villainy, as to *excommunicate* and *formally deliver* up to the Devil, the King, Queen, and the whole Royal Family, the Biſhops and Magiſtrates of the Land, as Breakers of the *Covenant*, and Traytors to God and Man; declaring to the People, that it was meritorious to kill them, or any who executed their Commands. And to ſhew that they were in earneſt, ſome of thoſe *bigotted Deſperado's* ſhot at and wounded ſome of the Biſhops and Councellors, in their Coaches, and moſt barbarouſly aſſaſſinated the pious, learned, and loyal Archbiſhop of St. *Andrews*, † Dr. *Sharp*; and, like true Fanaticks as they were, endeavour'd to murder any who wore the King's Livery. When ſeveral of them were apprehended, and convicted of thoſe dreadful Barbarities, they were ſo ſtupify'd and infatuated, as to own and glory in them, accounting themſelves Confeſſors and Martyrs for God's Cauſe, and would not pray God to ſave their lawful Sovereign, tho they might thereby ſave their own Lives.

How aſtoniſhing is this to any ſober, judicious Chriſtian! that the noble Reaſon, and Judgment, which is given to every Man, which in its ſelf ſtarts and ſhrinks at the very Thoughts of Murder and Rebellion, ſhould be ſo influenc'd and byaſs'd from its original Tendency, by falſe imbib'd Notions of Religion, and implicit Obedience to *deluding Deceivers*,

* The deſperate Fury and Obſtinacy of the *Covenanters* in Scotland.

† Dr. *Sharp*, A. B. of St. *Andrews*, *murder'd*.

Deceivers, as to renounce all Humanity, and so degenerate into bloody Rebels and Canibals of their own Kind.

Tell me, ye *Fanaticks* of these Times, lay your Hands upon your Hearts, and (if possible) speak without dissembling or equivocating with your *Conscience*; say, is not such a Religion from the Devil, the grand Enemy of Mankind, and of *all good Order*? For from God comes only one true Religion; but from the Father of Lies, the old Serpent, proceed innumerable Multitude of false Religions, which, tho' differing in some Things, yet all agree in making their Votaries swift to shed innocent Blood, and to raise Rebellions.

Hear this, ye *Dissenters*, see the Sourse from whence your boasted Inspirations and Revelations do spring! The Charge indeed is heavy, but yet it is just, and laid fairly at your Doors.

Thus the poor deluded People, like your selves, follow'd their own fantastical Dreams; * were pleas'd with their *Egyptian* Slavery; hugg'd the Chains which ty'd them to the Ground so long; refus'd to unfetter themselves, or return to their Allegiance; disturb'd the Peace of three Nations; vex'd the Soul of their most gracious Sovereign, and endanger'd, by their Treachery, his most precious Life; † but Providence still protected him from all Insurrections, Plots, and Conspiracies of the *Fanaticks*. The Church flourish'd in his Days, Peace and Plenty abounded, and the Rebellious met with condign Punishment.

King *James* II, upon his Declaration for Liberty of Conscience, and universal Indulgence, set the Doors wide open for the *Locusts*. Multitudes of *Fanaticks*, *Dissenters*, of all Sorts, inveterate Enemies of Monarchy and the Hierarchy of the Church, who, in the former Reign, by the Execution of the Laws, were justly silenc'd, banish'd, or fled to the *English* Plantations, and other foreign Countries, took the Advantage of this *Declaration*, and swarm'd home from all Parts. By their usual Pretences to strict Piety, they reviv'd the conceited Opinions of the late *fanatick* Times, decry'd the Worship and Ceremonies of the establish'd Church, and using all their Cant and Craft to undermine and pull down the same, did very much disturb both Church and State. King *James* was at first admir'd in their Dialect, as another

* Dr. *Sprat*'s History of the *Presbyterian* Plot.

† Sir *Roger L'Estrange*'s Holy Cheat.

Cyrus, a Restorer of the People of the Lord, a Re-builder of *Sion*'s Walls, and Promoter of the true Faith; and none more zealous to promote his Interest, than they.

All the Ministers of the *Presbyterian* Perswasion in *Scotland*, did subscribe a most extolling Address to the King from *Edinburgh*, *July* 21, 1687. 'Vowing and promising still 'to preserve an *entire Loyalty* to him and his Successors, both 'in their Doctrine and Practice, beseeching his Majesty, that 'those who promoted any disloyal Principles, which they 'disown, might be look'd upon as none of theirs, whatso-'ever Name they assume to themselves; and that they e-'steem'd his Majesty's most gracious and surprising Favour 'to them, in putting a Stop to their Sufferings for *Non-Con-'formity*, and granting the Liberty of the publick and pea-'ceable Exercise of their Ministerial Function, without any 'Hazards, valuable above all other earthly Comforts.

And indeed, they had Reason to compliment this King so highly; for in all human Probability, if he had not granted that *fatal Toleration*, he might have sat upon the Throne of his Ancestors, to the Day of his Death, and his Bones have been bury'd in their Royal Sepulchres; neither had they ever prevail'd so much in the *British* Dominions.

Soon after the above-mention'd Address to King *James*, their Tune chang'd, and all of a sudden this their great Redeemer, becomes persecuting *Pharoah*, blasphemous *Senacherib*, idolatrous *Manasses*, cruel *Achab*, the high Whore of *Babylon*; and in the very Juncture of the Abdication, before the Sense of the Nation was known, or King *William* enthron'd, or proclaim'd by either Kingdoms, these *Fanaticks*, after their old accustom'd Manner, begin to affront and depose the Nobility, Bishops, Clergy, and Gentry in *Scotland*; rifle their Houses, burn their Libraries, and by all manner of Indignities, forc'd many to stand upon their Self-Defence, and making the best of that Opportunity, did at last oblige King *William* to abolish Episcopacy, and re-establish *Presbytery* in *Scotland*.

Soon after her late Majesty's Accession to the Throne, a Body of *Fanaticks*, consisting of near one Thousand Men, (*a*) instigated and perswaded by one *Hepburn*, a Presbyterian Preacher,

(*a*) See a Book call'd, *The new Association of the modern Whigs and Fanaticks, to undermine and blow up the present Church and Government.*

Preacher, and some other Ring-leaders, in a most rebellious Manner, appear'd in Arms at the Town of *Sanquair* in *Scotland*, and there publickly, at Mid-day, read a Declaration, wherein they, in the Name of all God's *covenanted People* of *Scotland*, protest against the Succession of *Anne*, Princess of *Denmark*, to the Crown, because she had not declar'd her Resolution to renew the *Covenant*, and abolish Episcopacy in all the three Kingdoms; and therefore they renounce all *Allegiance*, *Obedience*, and *Subjection* to her, or any commission'd by her. And this Declaration they affix'd to the Market Cross.

This same *Hepburn*, a notorious Enemy to the Hierarchy, and all good Government, in the height of *Fanatick Zeal*, with his arm'd Enthusiastick Rabble, plunder'd the House of the Episcopalian Nobility and Gentry in that Country, carry'd off their Books, Pictures, and Records, and burn'd them openly in *Dumfreis*, as Idols of the Land, and Relicts of Popery; and all this in direct Opposition to the Government, 1704. The same riotous Rabble defac'd the Monuments of the ancient Nobility, open'd the Graves of those who had been lately dead, and threw their dead Bodies into the open Fields, to be devour'd by wild Beasts, and Birds of Prey; and all this Zeal they pretend to have proceeded from their Aversion to Prelacy, and a just Retaliation of those of that Communion. This same *Hepburn*, and two or three more *dissenting Preachers*, refusing to conform to the Ecclesiastical Establishment in *Scotland*, and to take the Oaths appointed, retir'd soon after the Union, to the Hills and Mountains, there holding forth their *Covenant-Doctrine* and Principles, and bewitching the poor, silly, credulous Mob.

Thus I hope I have effectually made out what I propos'd in the Title Page of this Book; which I must confess has prov'd an ungrateful and unpleasant Subject. I heartily wish, that there may never be Occasion for continuing such an History; but as the Proceedings of the Fanaticks, from their first creeping into the World, has given us too great Grounds to believe that Rebellion, and an Aversion to Monarchy, and Church-Government by Bishops, is *innate*, and so deeply cemented in their Blood, that it is a moral Impossibility to reclaim them; who can blame the *Wisdom* of the Nation, for erecting a Barrier against such avow'd and implacable Enemies, by passing the *Schism-Bill*? When they had the Upper-hand, they murder'd their Prince, and wash'd their

Hands

Hands in innocent and royal Blood; what they would now do, had they a Power ſuitable to their Inclination, God only knows; this I will ſay, there is Reaſon to believe, that the *Spirit* is willing, but Thanks to Heaven, the *Fleſh* is weak.

FINIS.

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